THE SPRING OF Strengthning Grace

In the ROCK of AGES,

CHRIST JESUS.

DEMONSTRATED

In a plain and short SERMON Preached at *Twickenham* in *Middlesex*, near *Hampton-Court*, April 16. 1648.

By *Thomas Hill* D.D. Master of *Trinity* Colledge in *Cambridge*.

PHIL. 2. 12, 13.

Work out your own Salvation With fear and trembling: for God Worketh in you, both to Will and to do, of his own good pleasure.

De ipsis hominum voluntatibus facit, quod vult, & quando vult, habens humanorum cordium, quo voluerit, inclinandorum omnipotentissimam potestatem. *Aug. de corrept. & Grat. cap.* 14.

Christus meus & omnia.

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XUM

TRUTH and LOVE
Happily Married in the
SAINTS,
And in the
Churches of Christ.

Ephesians 4. 15.

But speaking the truth in love, may grow up into him in all things, which is the head, even Christ.

PAuls *chains and tears* have had a prevailing rethorique; he hath wept as well as swet over his hearers with good success: when he was to preach to *Felix*, though a *Prisoner*, though with a Chain, he made him *tremble*; and here in the first Verse, he comes as a *Prisoner* for their sakes to beseech them; and a further and special *Emphasis*, he comes to *perswade* them to that which is most *pleasing*, namely, To *Unity*; to which purpose he uses four several Arguments; Acts 24, 25

The Apostle useth four Arguments to Vnity. Endeavouring to keep the Vnity of the spirit in the bond

First, There is a *common engagement of all Saints to Unity*: I beseech you *walk worthy of your Vocation, whereunto you are called, with all lowlines and meekness, forbearing one another in love; there is one body, one spirit, even as you are all called in one*

hope of your calling, one Lord, one Faith, one Baptiſm, one God and Father of all, who is above all, and through all, and in you all; here is a whole bundle of Arguments, in this firſt conſider your Vocation, thoſe Priviledges to which you are advanced thereby; and they leave a very great obligation upon you, as Saints to *ſtudy Unity*.

2. Verſe 7. Secondly, There is an Argument from the *Equity of the thing*, in the 7. Verſe. *Unto every one of us is given grace, according to the meaſure of the gift of Chriſt*: unto every one of us; *every* one hath *ſome gift*, as it pleaſes *Jeſus Chriſt to proportion out ſuch a meaſure to this Saint*, and ſuch a meaſure to that Saint; the *little finger* in the myſtical body, ſo much as is fit for him, in the hand, ſo much as is fit for him, and this with a common reſpect, that there might be a mutual uſe *of all thoſe*, with ſubſerviency to the whole; in reference to the myſtical body of Chriſt, there is an equity in it.

3. Verſ. 11, 12. Thirdly, There is a very *great congruity*; and that argument you ſhall finde in the 8, 9, and 11, Verſes: Jeſus Chriſt *When he did aſcend*, he gave *gifts to men*; all the gifts that are in the Churches, and graces, they are derived from the ſame efficient cauſe, and therefore it is moſt *incongruous*, that they ſhould be diſtracted and divided, ſo as to reflect *diſhonorably* upon him that is the ſole efficient cauſe of them, and that with *common intents and purpoſes*, for good of the *myſtical body*.

4. Verſ. 13, 14. But then fourthly and laſtly, You have here another Argument from the *neceſſity of it*, till *We all come to the Unity of Faith*, and that we *be no more toſſed to and fro as children, and carried up and down with every wind of Doctrine; but that We ſpeak the truth in love, and ſo grow up into Jeſus Chriſt in all things, who is the head*; here is the neceſſity of it, you'l never grow up to intimate communion and fellowſhip with Jeſus Chriſt, you'l never make a wiſe improvement of him, as members of the myſtical body, unleſs you learn this heavenly skill, namely, How *to advance Unity*; and ſo I come to ſhew you what propoſitions this laſt Argument, drawn from the neceſſity Verſe 15. of the thing, will afford us; in the 15. Verſe, which by Gods aſſiſtance, according as the weak meaſure of ſtrength I have will bear, I ſhall inſiſt upon at this time, *But ſpeaking or following the*

Truth

Truth in Love, grow up into Christ in all things, Which is the head: where first, its clear,

Jesus Christ is the head of Saints, the head of the Church. Doctr. 1.

2. *The Lord Jesus Christ when he ascended and gave gifts to men, did intend, did expect, that there should be such an entertainment of the gospel, that we should grow up into Christ in all things, Who is the head.* Doctr. 2.

3. *Thinking, speaking, following the truth in love, is the Gospel method to our Spiritual welfare*; I'le begin with the first, Doctr. 3.

Christ is the head of particular Saints, & the head of the Church: Doctr. 1. In the state of *innocency*, *Adam* was the head *of the great family* of the world, when he forfeited his *headship*, and all that he did enjoy, by eating the forbidden fruit, that *family* was dissolved, he was turn'd out of Paradice, all was scattered abroad, and we with him, were then cast into *a desperate condition*, unless *God* would be pleased to finde out a second *Head*; and to that purpose, out of the riches of his *Grace*, and the infiniteness of his *Wisdom*, that which *Angels* could not reach, which *men* had not so much as any thoughts of, or desires after, *God pitched upon*, namely, Christ, and *designed him the Head of the Corporation of his Church*, of a certain number given unto him in his eternal Counsel, for whom he should undertake; and this learned Expositors conceive to be the meaning of that place, where he speaks of ἀνακεφαλαίωσις there in *Ephesians* 1. 10. That he might *gather together all things*, that all things might be headed under one; headed under Jesus Christ: Now before the fall, all were *headed under the old Adam*; now when they were in a shatter'd condition, they should be *reconciled and collected, headed under Jesus Christ*; for the better opening of this, you may be pleased to take notice of three particulars: ἀνακεφαλαιώσασθαι.

1. First, Here is the *Headship* it self.

2. Secondly, Here is the *Appropriation of this Headship*, to whom he is a Head.

3. Thirdly, Here is the Title to this *Headship*. The Headship it self of Christ.

First, For the *Headship it self*; he is a Head,

1. In regard of his *preheminence*; it is an expression in 1 *Col.* 17. 18. In all things having the *preheminence*, he is the 1. *Respectu Dignitatis.*

Head; every member in the mystical body hath a *Dignity*, and is advanced to an excellency, to some degree of it, but he that is πρῶτον that hath the *preheminency*, he is the *Head*, that is *Christ*; but this is not all, if you look upon a *Picture*, there the head of a man hath a preheminence, therefore we must have more then this: He is head,

2. *Respectu Regiminis.* 2. In regard of *Direction*, and in regard of *Power*, being a wise head, able to *advice, and guide, and govern the body*; as the Apostle *Peter* speaks of him in 1 *Pet*, 3. 22. *Who is gone into heaven, and is on the right hand of God, Angels, Authorities and Powers being made subject to him*; he hath a universal, and absolute regiment over all things in heaven and earth, over men and Devils: but then

3. *Respectu Influxus.* 3. In regard of that *Influence that he doth* convey to the bodies: *Sence and Motion is derived from Christ* as the spring; it is true, that in the *natural body*, there the heart is *primum vivens*, but in the *mystical body*, the head is *primum vivens*, and he gives life to us, and we derive our life from Jesus Christ, the head; he hath life, and he hath it abundantly in himself, and he lives, that we may live; as I remember there is such an expression in *John* 10.10.

4. *Respectu Unionis.* 4. In *regard of Union*, he doth tie altogether; the *nerves and sinews* would not unite the members of the mystical body, unless *Jesus Christ were the Head*; As he is the *Foundation stone*, and so supports the building, so he is the *Corner stone*, both the *beauty*, and *strength*, and *union* of the building, *Fundatio fundatissima*, as *Junius* renders it, in *Isa* 28.16. a most sure foundation, and the Corner stone, as *Peter* hath it, in 1 *Pet*. 2.7,8. with reference to that place; and so in these four particulars Jesus Christ hath a Headship: the next thing is now, *The appropriation of this Headship, to whom is he a head?* He is an *external Head* to all the members of the visible Church, to all professors as he is a vine, and doth communicate some sap to those that are in him, no way but by an external profession, as you have it intimated in *John* 15. 2. *Every branch in me that bears not fruit, shall be cut down and cast into the fire*; and therefore there are some *branches in him externally*, as he is an external *Head to the Church*, as he is a vine; but indeed, he is properly

The appropriation of Christs Headship.

perly *the Head of his body, the Savior of his body*; he is a Head to those, to whom he is a Savior, in *Ephesians* 5. 23. *As the King hath a common relation to all his Subjects, but a more peculiar relation to the Queen, who is a Subject and a Spouse*, and so *hath Jesus Christ to his Church*; and the reason is this, because there is a full *commensuration betwixt all the three glorious persons in the Trinitie*; they are grosly mistaken that will make *Jesus Christ to dye for all*, and yet will not in their sence, so as to make them *Salvabiles* if they will, and yet cannot say, That either *God hath given Christ to all, or given all to Christ*, or that the *Spirit of God will apply that Redemption to all*, for there is a *commensuration*, there is an *adequation*, betwixt *the three glorious Persons* in the *Trinity*, and their workings for the *Salvation of the Saints*: Jesus Christ dyes for those whom God hath given to him, with purposes of Salvation; I do not deny, but all the wicked in the world, may have *some benefit by the death of Christ*, as all have some common *pledges of the bounty of God*, and all may have some *common operations of the Spirit of God*; but if you'l speak of any thing as to *Salvation*, there is a *commensuration* betwixt the three persons in the Trinity, and their workings; *Elect according to the foreknowledge of God the Father, Sanctification of the Spirit, and the sprinkling of the blood of Christ*, in 1 *Pet.* 1. 2. indeed in 1 *John* 2. 2. *He is a propitiation for our sins, and not for ours onely, but for the sins of the whole world*: to whom did *John* write that Epistle? to the *Jews*; and therefore to shew that they had not all Religion now engross'd amongst them, and that the Election of God did not still run amongst them, only he speaks in that dialect, he did not intend every particular man in the world, for then he must intend men *that sin against the Holy Ghost*, which is impossible that they should be saved: No man will say that understands any thing, even in *Catechistical Divinity*, that Jesus Christ dyed to save them, which he must do, if he dyed for every man in the world, with such purposes to save them; and so in 1 *Tim.* 1. 4,5,6. *He is given a ransom for all*; why all? *There is one God, and one Mediator, now Jews and Gentiles*; as Jesus Christ did take our *nature* upon him, both *Jews and Gentiles*,

Note.

Note.

Gentiles, all estates shall have the common priviledge, and benefit, and advantage of being in a capacity to receive blessings from him, spiritual saving blessings, that is, all conditions, whether Kings, and all in Authority, or Servants, or others, not every particular person, but as in one place *Jews or Gentiles*, so in another place, not this or that condition, *but all estates, and all relations, and all conditions*; but still the *Appropriation* is to the Church, as here he saith, from whom the whole body is joyned together in the 16. Vers. from whom, *from Christ* the whole body is joyned together, so it is the body that hath *this influence from him*; but then

Christs Title to this Headship of his Church.

3. What is his Title to his Headship? it is threefold; First, *The designation of God and the Father:* God the Father hath sealed him, he gave him to be a Head to the Church over all things, in *Ephe.* 1. 22,23. and then

1.

2. Secondly; *His personal fitness:* Of his fulness we all receive grace for grace, In him are hid all the treasures of wisdom; and then

3. Thirdly, *His own propitious readiness:* We were not in any degree so willing to be saved, as he is to save us; *He came down to seek, and to save that which is lost*; the Spirit of the Lord was upon him, and anointed him to preach the Gospel, it was his business; and as he had a Commission from his *Father*, and came under the *Broad-Seal of Heaven*, so he had a strong *inclination from his own bowels*, to engage him to it; there is his Title: the use of this,

Luke 19.10

Use. 1. To trie the *title of the Popes Headship to the Church*; how comes he by it? for a Church to have two *Heads*, one *body to have two heads*, it is a *Monster*, you'l make it *Monstrous*; we do allow in a good sence, *That the Supreme Magistrate is, Caput politicum* in the Church, to command good things according to the Word of God, and to restrain evil according to that Word; we hold forth confidently, that Jesus Christ, he is the onely proper Head of the Church, that doth convey all saving spiritual blessings; life, nourishment, direction, and all those admirable advantages to the *body*; we cannot allow a *Caput Vicarium*, a *Ministerial Head*, there is no need of that; Jesus Christ is the ἡ κεφαλὴ the Head; here is an *Article* that

Pope no vicarious Head of the Church. *v. Polan Sputag.* p. 3351.

v. Bedel.

that gives an *Emphasis*, what needs it any other? *Jesus Christ is present always in his Church*; when he withdrew his *Corporal presence*, he would then requite his Church with his *Spiritual presence*; and that *presence of his Spirit, it should accompany them to the end of the World*: But the *Pope* as great as he is, cannot be present in every place; we need not spend any more time in crying down that that is so prodigious: so many several Saints, and so many several Churches, in several parts of the world, how is it possible that a Pope can *be Head of them all?* but then

Use 2. Caution. Its dangerous to be injurious to any of Christs members.

2. Beware of being *injurious to the least member of Jesus Christ*: If Christ be the Head of the body, surely his body *is dear to him*; never think to ruine the body, or to drown the body, as long as the *Head is able* to keep it self above *water*; never think to hurt the body, as long as the head is able to secure it, and protect it, and defend it; there are very notable expressions in several of the Prophets, as in *Daniel*, There are four great Monarchies, *then came a little stone hewen out of the mountain, and breaks them all*, one after another; *All opposite powers to the Kingdom*, and Headship of Jesus Christ, shall be confounded, *in despight of the Pope, and Turks, and Devil and all*: All the Kingdoms of the earth shall at last become the Lords, and his Christs, and then in the 12. of *Zachary*, you shall finde there in the 5. Verse, *Jerusalem shall be inhabited as towns without walls numerously, for I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the middest of her*; a wall of fire to burn up the Enemy, and I will be the *glory* in the midd'st of her, for the comfort of his people, *the presence of God is the glory of any place*, and therefore he saith, *He will create a defence upon the glory*; an *admirable* place in the 4. of *Isaiah*, Pour upon them a *Spirit of burning and judgement*, to direct them, and consume the Enemies, and he will create a *defence* upon all the glory, *upon his Saints which are the glory*, so he is pleased to count them, though there be no preparations in them to raise a defence, he will *create* it; yea in *Zach.* 12. 2. *Behold, I will make Jerusalem a cup of trembling to all people round about: And in that day I wil make Jerusalem a burthensome stone for all people, all that burthen themselves with it shall*

Dan. 2. 45.

Verse 4, 5.

be

be cut in pieces, though all the people of the earth ſhall be gathered together againſt it; O what encouragement is here for the poor Saints, the Citizens of Jeruſalem! let all the deſperate Atheiſts, and prophane oppoſites, combine againſt the people of God and plot, although they may have it may be ſome particular advantages, as it is ſaid of the Romans, they were *Pralio victi*, but not *Bello*, it may be now and then they may get an advantage *in this combate* againſt the *Church*, but yet they ſhall never *totally and finally overcome them*, though they be all gathered together; *God will make Jeruſalem a burthenſome ſtone to all that burthen themſelves with it*: There will a time come, when the Lord will grinde to pieces, all thoſe that have any *Antipathy againſt Jeruſalem*, when God will trample *Satan* and all other *Enemies* under the feet of his *Jeruſalem*, when God will call for all them forth, that would not have him to rule over them, *Bring forth mine Enemies that would not I ſhould raign over them, and ſlay them before me*, in *Luke* 19. 27. there is the ſecond Uſe.

Strong encouragement for all Chriſts members.

Rom. 16. 28.

Vſe 3. 3. If Jeſus Chriſt be the Head of the Church, then ſurely he *muſt* have a *body*; an head without a body were prodigious, and therefore that Doctrine of the Arminians muſt needs prove falſe, *That would have Jeſus Chriſt come into the World upon theſe terms*, and to dye upon ſuch conſiderations, that all things ſhould be left ſo far to mans Free-will, that it was in their power, unleſs they would be ſo good natur'd as to believe, when Jeſus Chriſt call'd upon them, that he ſhould not have one *Member*, no body at all: This is the erronious Doctrine of *Arminius* and his *Followers*, that go upon his principles; is it impoſſible that Jeſus Chriſt ſhould not have one Member, for he gives onely *poſſe*, he gives not *velle*, if you will not believe, and improve your Free-will, you may chuſe whether ever you will believe or no; they will not allow, that Jeſus Chriſt by an *invinciable, by an almighty power*, ſhall carry men, and overcome men ſo far, as to make them of *unwilling*, to be *willing* to believe; yea, where *Arminius* hath four decrees concerning the Salvation of men, you may be within the compaſs of all thoſe four decrees, and yet not be ſaved, a miſerable condition; he tells you, God hath decreed to give Chriſt, and means, and that

Contrary to Paul's Doctrine. Phil. 2. 13.

Note.

that all who believe shall be preserved and saved, but he tells you not that he hath decreed to *give faith and repentance to any one man*, to enable him to believe, and therefore it is a most *dishonorable Doctrine* to the *Headship* of *Christ*; blessed be God that it so much discover'd, and we are so far delivered from it, though it is most unhappily of late in some parts of it, got into too many Popular hands. But then

To believe is mans act but faith is Gods gift.

4. Take heed (I beseech you) of any *obstructions* that might hinder a sweet communion betwixt the Head and the Members, that might hinder an *intercourse* betwixt Jesus Christ and your souls; let this rather be your care, to gain that heavenly skill, how you may make use of Jesus Christ as the *Head*.

Use 4. Caution.

1. Give him the glory of his *Soveraignty*, let him be all in all; the Soveraignty of his Grace, and the Soveraignty of his Independency, to save whom he pleaseth, and to do what he pleases with men, to have mercy on whom he will have mercy, and because he will have mercy.

1. Rom. 9. 15.

2. Give him the glory of his *Wisdom* as a *Prophet*, *seek wisdom from God, and it shall be given you*, in *James* 1. 5. as you should give him the honor of his Soveraignty, allowing him this, that as the Potter, he may make *some vessels to honor, and some to dishonor, as he pleaseth.*

2. 2. Tim. 2. 20

3. Give him the honor *of his Riches and Fulness*, seek supplies from him, do not live upon your selves, nor upon your duties, nor upon ordinances onely, but live upon Jesus Christ in all, so give Christ the honor of being the spring of your Supplies; *in him are fresh springs*.

3.

4. Give him the honor of being the *best friend in the World*, and labor for such an intimacy with him, that he and you may be *acquainted*, for he saith, *If ye love him, and keep his commandments, he and his Father will come and take up his abode with you, and he will manifest himself to you*, in *John* 14. 23. O how much of heaven will that soul have upon earth, that he should have Jesus Christ come and dwell with him! and when he goes to *Prayer*, *manifest himself*, when he goes to read the *Scriptures*, paraphrase *upon the Bible*, and suggest *sweet hints* to him; when he is in any *straights*, overpower him with a *Divine instinct*, though he hath not an express revealed will to

4.

walk with, as we have not in every particular *circumſtance* of an action; O that then Jeſus Chriſt ſhould particularize ſome general Scripture to you, or bring ſomething to your minde that you have heard in a Sermon, it may be a dozen years ago; give him the glory of this, and improve him to this *bleſſed purpoſe.*

2. Doctr. *The Lord Jeſus Chriſt did intend, and doth expect, that upon his aſcenſion and giving gifts, there ſhould be ſuch an entertainment of the Goſpel, that We might grow up into him in all things, who is the Head:* It is the perfection of a Chriſtian, *to improve all the three Perſons in the Trinity*; when you look upon God and his attributes, to finde *proportionable impreſſions* upon your ſouls, by his greatneſs, to learn to fear him, by his godneſs to love him; when you look upon the *Spirit of God*, and his working, then likewiſe to feel ſome *ſtamps* anſwerable thereunto, that you may have an inclination to *comply with him in all things*; ſo likewiſe when ye behold Jeſus Chriſt in the paſſages of his redemption, to make uſe of all, that there may be ſome *proportionable correſpondency* betwixt his diſpenſations towards you, and your improvement of them. And here I ſhall briefly deſire you to conſider under this point, theſe three particulars:

1. First, The *intention* it ſelf, and the *expectation* of Jeſus Chriſt.
2. Secondly, The *grounds* of it: and
3. Thirdly, The *ends* of it.

Chriſts intention and expectation in giving gifts.

1. For the intention and expectation of Jeſus Chriſt himſelf, when he did aſcend and gave gifts, it is this, in three particulars:
That there ſhould be a *growth.*
That there ſhould be a *growing up into Chriſt.*
1. That there ſhould be a growing up into Chriſt *in all things*:
2. I beſeech you mark theſe three particulars.
3. First, That *there ſhould be a growth*; how a growth? ſo as to

1. That there ſhould be a growth.

compleat the number of all the Saints, that not one of them be loſt: Jeſus Chriſt hath undertaken, that he will not loſe one that God the Father hath given him, and therefore all thoſe muſt be called in; and it is conceived by learned Expoſitors, that that is the meaning of this place, *Chriſt hath given gifts, for the perfecting of the Saints*; that is, for the compleating the number;
To fill up *the number* of perſons, that ſo many as were

elected

elected from eternity, so many might be called in: and then 1.

For the compleating of the *graces of those Saints*, both in the degrees, and in *the activity of them*, for Jesus Christ (it is 2. an admirable condescending expression) reckoneth not himself compleat, till all his members be compleat; I beseech you take notice of that first Chap. and the last verse of the *Ephesians*, *Which is his body, the fulness of him that filleth all in all*: Jesus Eph. 1. last. Christ fills *all in all*, and yet (he saith) his body *is the fulness of him*; he is pleased not to account himself compleat as head of the Church, till his members be compleated, as to the *number of them*, and till their *graces* likewise be *compleat* to such a *degree* as he intended: but then

Secondly, There must be a *growing up*, there must be the maner, grow up into Christ; not onely a concorporating *with* 2. A growing *Jews*, as the *Gentile Churches did*, in the 3. of the *Ephesians*, up. not onely an *incorporating into Jesus Christ*, though that is very much, into the body of Christ, but a *transforming into Christ*, that you may be moulded in Christ; I would not be too bold with those expressions of *Nazianzen*, because I see they are abused, χριστοποιεῖν, θεοποιεῖν It is an admirable one that *Athanasius* hath, *That Jesus Christ took the nature of man upon him, that so We might have the nature of God conveyed to us*, the divine nature; there is a ground for that expression, in 2 *Pet.* 1. 4. and a *delivering up into Christ*, into his word, in *Rom.* 6. 17. *the form of doctrine into which you were delivered*; here is an admirable improvement of Christ, when a Sermon is *delivered to you*, the *minde of Jesus Christ* discovered, for you to be *delivered up to it*, that you may go out of the assembly under the *power of that truth*, and *moulded in it*; and then withal, that Christ might be in you, and you might be in Christ, that there might be a mutual *in-dwelling*, as in that place in *John*, yea, that we may come *to live in the Spirit*, and *walk in the Spirit*, in *Gal.* 5. 25. yea, and that the very life of Faith, the life that we live, may be by *faith in the Son of God*, in *Gal.* 2. 20. not onely now and then to *pray in faith*, but to *live by faith*, to act all in faith; here is a growing up into Christ, not onely a growing to some knowledge of Christ, or to some profession of Christ, or to make towards Christ, but to be moulded, to be transformed in-

θεὸς γέγονεν ἄνθρωπος ἵνα ἡμεῖς ἐν ἑαυτῷ θεοποιήσῃ.

to Christ; here is the entertainment and improvement of the Gospel that Christ expects: but then

3 Growing up to Christ in all things. Thirdly, *Growing up in all things unto Christ*; There is the proportion, or the dimension, as a Head, *Our growth must be as large as his Headship*; now as he is a *Prophet*, so we must grow up into him, that we may have *wisdom*, and all those supplies from him; as he is a *Priest* grow up in him, that we may have *Righteousness* from him, for the covering of all our sins; as he is a *King* grow up in him, that we may have a *Redemption* from all our snares, bondages and enthralments; for our being and well being, having our subsistence in him, *in God the Father, and in Christ Jesus*, as in 1 *Thess.* 1.1. when we are converted, we come to have *a new subsistence in Christ*: for *Truth*, and for *Degrees of Grace* grow up into him, for *habits* and *acts*, for the *velle*, as well as for the *posse*, for *converting* and *renewing* grace, for it is he that works in you the will and the deed, *of his own good pleasure*, as in *Phil.* 2.13. for comforts, and for hopes, in 1 *Pet.* 1.8. That you may *have joy through believing*, and the God of peace fill *you with hope*, in *Rom.* 15.13. all our strength and comfort lies in *union with Christ*, and influence from him: It is an easie matter to sprout in hypocrisie, and in self-love, and in earthliness, and so in a formal external profession, and to have a bulk of outward performances; but its an hard matter to grow into an inward communion and intimacy with Jesus Christ, to be transformed into him. So I have done now with the first thing, the sum of the expectation; the next is,

Note.

The grounds The ground, why Jesus Christ expects this; for very good reasons,

Reason 1. 1. This is the grand *purpose and effect of Christs ascension*; he did ascend to give gifts, he did ascend to *give his Spirit*, and that is the great promise of the *New Testament*; he promised to give his Spirit, and shall he give his Spirit which he purchased at so dear a rate, and shall the Spirit give gifts to men, and those gifts be actuated, and exercised, and prepared for you, and shall not we improve them? O what an ill requital is here!

Reason 2. 2. He hath a *vehement desire of union and communion* with all those that God the Father hath given to him, *Behold I stand and*

and knock at the door, if any will hear my voyce, then I will come in to him, and sup with him, and he with me; that is a melting place, a winning place, in *Rev.* 3. 20. Jesus Christ is impatient (as it were, I may speak it with reverence) to want *communion with them* who are his in Gods eternal counsels. But then thirdly, Christ may well expect this,

Because attaining the *intended stature and measure of the fulness of Christ, we are fit for heaven*, as in *Ephe.* 4. 13. *Till we all come to the unity of faith, and to the perfect stature of the fulness of the age in Christ*, therefore there is such a pitch, and Jesus Christ expects it; you will never be fit for him, till you come to your pitch: there is a *minimum quod sic*, as Philosophers speak about natural bodies, so about every member of the mystical body, you must come to such a degree of grace before you are fit for heaven; now God hath designed you that, that you may be meet to be partakers of the inheritance with the Saints in light: it is not slipping out of a drunkards habit, and to desire to be dissolved, or to receive the communion, or to give such and such legacies, or to send for a Minister, and say, *Lord have mercy on me*: No; thou hast been a drunkard and an Atheist all thy days, thou art not meet to go to heaven; *Paul* blesseth God that hath made him meet: Heaven is a holy place, and God is a holy God, and thou hast a very cursed sinful nature, very unfit for heaven, till thou be polished, fashioned and framed; now Jesus Christ expects this: The third particular follows; I shall not dispatch all, you'll give me leave to consult for my own health. As you have had the expectation it self, and the grounds of it, so you shall have Reason 3. *Note.*

The end: Now the ends of it are two, why Christ intended this, and expects this: The end.

First, For your *stability in Christ*: and 1.

Secondly, For your *improvement of Christ*. 2.

1. Your stability in Christ. 1.

2. *Stability in judgement*; O that is an admirable thing: Health of body is a great matter, but truly *soundness of faith*, especially in these unstable times, is much greater: It is a good thing *to have the heart established with grace*; that is, with the doctrine of grace, and not with meats, not to be carried up and down 2. The stability in Christ. Stability in judgement.

down with this wanton opinion, and that wanton opinion, in *Heb.* 13.9. A good thing to have the heart eſtabliſhed in grace.

Stability of affection. To have a *ſtability in affection*; that thy affections may centre upon Chriſt, as thy love, and thy deſire, and thy hope, and thy joy; thou mayeſt deſire other things, yet thou mayeſt be able to ſay, *I have none in heaven but thee, and none in earth that I deſire in compariſon of thee*; you may love other things, but you may be able to ſay, I love Jeſus Chriſt for himſelf, and love my ſelf and all other things in reference to him; I value power, and eſtate, learning, and all outward thing, nothing, but with reference and ſubſervience to Jeſus Chriſt: O here is a ſweet *ſtability of affection*! and that Jeſus Chriſt may not onely be thy joy, but the exceeding gladneſs of thy joy, a triumph of joy, to joy more in knowledge of Chriſt, and communion with Chriſt, then you do in all outward comforts and advantages whatſoever: here is a ſweet ſtability of affection; theſe people will not be carried up and down ſo much with either croſſes or comforts, as very many are. But then

Pſal. 73.25.

Pſal. 11.

Stability of converſation. There is a *ſtability of converſation*, that is, a bleſſed ſtability, in *James* 1.8. *A double minded man is unconſtant in all his ways*; as long as you have an end and an end, a heart and a heart, a minde and a minde, you'll never be conſtant; you know not where to finde any men in the world, but godly men, becauſe they have fixed principles, *they make conſcience*; but come to a covetous man, when you ſpeak of his covetouſneſs, there you have him, when you ſpeak againſt his earthlineſs, there you loſe him; he hath a double minde, ſomething for God, and ſomething for the world, hath no more Religion then ſuits with his worldly deſigns; he will hear a *Sermon* becauſe it is *cheap*, yet he will (it may be) deceive you in his ſhop, becauſe there is his *intereſt*; and he will (it may be) be jolly and frollick, and ſcoff over a cup of ſack at the people of God ſoon after Sermon, though he hath expreſſed (it may be) a great deal of zeal to the Miniſter; why, there lies his intereſt, he is a jolly man, a profeſſor at large, & he muſt be bold: O here is no ſtability. It is a bleſſed thing, and a ſweet advantage, and Jeſus Chriſt intends this, that you ſhould be grounded in Chriſt, *being rooted, and grounded, and ſtabliſhed*

Note.

in

in the faith, in *Colossians* 2. 7. Now the next end is this,

Your *improvement of Christ*: An improvement of him, for what purpose? Improvement of Christ.

Why, for all *necessary gifts*; as a *Magistrate*, as a *Minister* in any place of trust, he hath variety of gifts, in 1 *Cor.* 12.

For all *graces*; he hath variety of *graces*, he hath abundance of Spirit, that you may be filled with all the *fulness of God*, as I remember in *Eph.* 3. 19.

In all conditions and relations; that you may know how to be sick, and how to be poor; how to be Magistrates, how to be Ministers; *I have learned to want and abound, I can do all things through Christ enabling me* (saith *Paul*) in *Philippians* 4. 13. And then, In all conditions and relations.

In all duties; you can do nothing without Christ, but as he gives in, as he communicates himself, and vouchsafes to assist you; when he withdraws, you flag, you wither. In all duties.

I'le be bold to say a word to my *Brethren of the Ministery*: O that Ministers would chiefly study and minde this work, this is proper *Pulpit-work*, to put people upon such *an entertainment of the Gospel, that they might improve Jesus Christ, and grow up to a stability in him*; *Paul* was sent, had a Commission, *according to the faith of Gods elect*, in *Tit.* 1. 1. and *Gal.* 4. 19. *I travel in birth with you* (saith Paul) *till Christ be formed in you*: O what pain it cost him every Sermon. It was a great speech, yet I have heard it as a certain truth concerning *Reverend Mr. Bains*, That *every Sermon cost him as much in his sence (as he thought) as it did ordinarily cost a woman to bring a childe into the world; I travel in birth, till I see Jesus Christ formed in you*; *Pulpits are not for News onely, and to lead people this way, and that way, upon politique designs, and sometimes upon our own carnal interest*; *Pulpits were never intended for passionate invectives, to cry up this party, or cry down that party, in a vehement passionate maner*; *let us rather use hard reasons, and soft words*: *If we conceive they be in an Error, undermine their Error, and avoid any exasperating provoking names, which rather alienates them, & hardens them, then recovers them: This is not the method to preach men unto Christ, but rather to preach away the most and best of our hearers.* *Use.* 1. That is, to preach the Gospel for the working faith in Gods elect. *Note.*

Is

Vſe 2. For Citizens chiefly, who enjoy ſuch rich Goſpel-advantage.

Is it thus, that Jeſus Chriſt intendeth this entertainment of the Miniſtery, that we may grow up into him in all things; then I beſeech you give me leave to call upon you, & I do not know where I could ſpeak more fitly in any place of the world, then in this famous City, and never more ſeaſonably, then when the *Repreſentative of the City is met*, namely, that you would conſider, *What means you enjoy, What Goſpel-light the Lord hath entruſted you with*, and what *he expects from you*; will it not be much *eaſier for Sodom and Gomorrah*, then for *London* another day? you that have been *lifted up with Capernaum to heaven*, if you improve not the means, make acccount, if one place in hell be hotter then another, to be thrown down into it: And all I have to ſay, is this, Let it be your care ſo to improve the Goſpel, that you may derive *more from Chriſt*, and live *more in Chriſt*, and *expreſs more of Chriſt*, that you may be *inclined and enabled to do more for Chriſt*: Here accept theſe two ſhort hints;

Mat. 11. 22.

Growth muſt be proportionable to the means you enjoy.

1. Growth *muſt be proportionable to the means you do enjoy*: Brethren, let me confidently ſay it, That meaſure of growth that might pleaſe God in ſome parts of *England*, will not *ſatisfie God from you that live in London*; why? becauſe as you have higher food, and more ſpiritual and more glorious Goſpel-diſcoveries, the Lord expects proportionable improvements: And let me ſay this,

Growth muſt be of all parts.

2. There muſt be a growth *of all the members of the body*; that is a rule Philoſophers give, *Augmentation is of all the parts*, and therefore to grow *upwards and downwards*; to grow more humble, more in faith, more in love to the Saints, more in activity for God; this it is the Lord expects, 2 *Pet.* 3. 18.

Vſe 3. For information concerning the Miniſtery. Conſider the Original of the Miniſtery.

This may rectifie *our judgements concerning the Miniſtery of the Goſpel*, and that in two great points:

Firſt, Behold it in its *Original*, it is the *Ordinance of Chriſt*, and it is the fruit *of the aſcenſion of Jeſus Chriſt*; they are to be inſtructed and pitied (I believe many of them may go according to their preſent apprehenſions, and therefore it were happy if they might be with a ſpirit of meakneſs reduc'd) that will cry down all our *Miniſtery as Antichriſtian*; why? becauſe there were or are ſome defects in *Ordination* by *Biſhops*, or whoever; admit that to be true, but I beſeech you, what is the Original?

Original? from Christ; and if any man will ask an able godly Minister in *England*, where had you your Ministery? you'l say from the Prelates, he will say from Jesus Christ, though it is true, the maner of conveying the power of *exercising the Ministery be by men*, for *Paul* saith, He was an Apostle *neither of men, nor by men*; not of men, so he differ'd *from false Apostles*, not by men, so he differ'd *from ordinary Ministers*: Now suppose I, or any other Minister of the Gospel, have had our Ministery conveyed to us from Christ by men, and there hath been some defects in the maner, will you say, that that defect in the maner, destroys *the thing*? I think not any body would say, the *Marriage was* null, *because they were not so rightly married in every particular, as to the maner*, or to say, that a *Magistrate is no Magistrate, because in every particular, it may be he received not his Magistracy, in the due form according to the Statutes, &c.* there is a great deal of difference (my brethren) betwixt the grounds of nullifying, and reforming a thing; we are all sensible of it, and desire God to pardon what hath been amiss, and to heal what is still out of frame; there hath been defects in the maner of conveying our Ministery, or else why do we desire to reform it, but we confidently affirm our Ministery is from Jesus Christ; Christ gave gifts, with the office and Authoritie, but what? not onely Prophets and Apostles, but Pastors and Teachers: then

Gal. 1. 1.

Note.

Doubtles it is a great and provoking evil, to cry down the whole Ministery, because some seek themselvs, or others of the Ministers affect too much power, hereby the devil carries on his design

2. Behold the Ministry, in Christs *intention in giving it*: Why did he give it? it were a sweet thing to consider, and I am perswaded it were a good method to cure some of *London* distempers; no marvel, if you that have such admirable gifts, be still so lean and crazy in spirit: what will cure that distemper? look at the Ministry of the Gospel, *as the Ordinance of Christ, and the fruit of the ascension of Christ*; therefore when you go to a Sermon, say not, I'le not hear this man or that man, because he is a fierce Independent, I'le not hear that man, because he is a rigid Presbyterian, nor such a man, because he is a vehement Independent, away with all such *unseasonable words*; but say this, I'le go and attend upon the Ordinance of of Christ, and I'le go and attend upon that which is a *fruit of the ascension of Christ*; and withal let me adde this, and I

Behold the Ministery, in Christs intention in the giving of it.

That Ordinances and Miniſtery now ceaſe, and we are under another new Adminiſtration. A moſt dangerous and moſt unfound opinion.

deſire it may be remembred, I wiſh I had more ſtrength to inſiſt upon it, becauſe it is a moſt dangerous opinion, and doth undermine the very foundation of the Goſpel, namely, to hold as ſome do, and vent it with much boldneſs, *That the Ordinances and the Miniſtery ceaſe, and becauſe that Popery did once overſpread the world; now we have no Ordinances, and now we have no Miniſtery*: and what place do they bring, it is a moſt ſtrange confidence, and it is in Print, and many of you know the Book, it is *cryed up ſufficiently*: One interprets this place of Scripture (I beſeech you let us conſider it in the fear of God, and with the ſpirit of meekneſs) Chriſt promiſes he will be with them, he gives his Apoſtles commiſsion to go abroad, and ſaith, *He will be with them to the end of the world, Mat.* 28.20. (the Lord pardon and heal all wreſting of Scripture, if it be his will, and prevent it for time to come) *To the end of the world,* ſaith he in print, that is, to the end of this age of Miniſtration, they are his own words, to the end of this diſpenſation: Nowhe makes account that this Goſpel-diſpenſation is ended, and now we are come under a third Diſpenſation or Adminiſtration; we were all under low Adminiſtrations, the Goſpel is in a maner at an end, and God *is all in all immediately in his Saints.* O that Scripture ſhould be made to ſerve our purpoſes! weigh the place meekly, I deſire not to meddle with mens perſons, but I muſt be faithful to Jeſus Chriſt, and the ſouls of his people; and according to the light he hath given me, I ſhall endeavor to make it appear, that Interpretation is not conſiſtent with the Text:

See Mr. *Saltmarſh* his Book called, *Beams of the bright morning Star.* p. 134 &c.

What another Adminiſtration then that of the Father through the Son by the Spirit.

Reaſons againſt this Interpretation of *Mat.* 28 20 for his third Adminiſtration. μαθητεύσατε πάντα τὰ ἔθνη.

Jeſus Chriſt in the 18. Verſe of the 28. of *Matthew* ſaith, *All power is given to me in heaven and earth, go therefore and teach all nations.*

Teach all nations; ſurely if this Diſpenſation be now ended, if the Miniſtry be at an end, all nations cannot be taught, and ſo *Jeſus Chriſt will loſe ſome of his elect*, for they cannot be call'd in, for there muſt *be no Teaching (it ſeems) no Miniſtery.*

2. *Teaching them to obſerve all things, whatſoever I commanded you*: All *nations* will never be taught all things, whatſoever Jeſus Chriſt commands them, and the Apoſtles and Miniſters

sters *cannot fulfil their commission if the Ministery be ceased, and we must have no Ministery, and no Ordinances to instruct them in all these things.* διδάσκοντες πάντα τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν.

And lo (lo, Christ would have you take notice of it) *I am with you*, not onely *I will be with you*, but *am with you*, and that every day, he is with you always, *always even to the end of the world.* καὶ ἰδοὺ, ἐγώ εἰμι μεθ' ὑμῶν πάσας τὰς ἡμέρας.

4. *The end of the World*: What, to the end of this Dispensation, and for the age of this Ministration only? brethren, I could fetch it out of the very Original it self; whereas he saith, αἰων Signifies an Age, I grant it doth, but it signifies *Eternity many times* in Scripture, For thine is the Kingdom, Power and Glory, for ever and ever, I am sure of it, there it is not a Dispensation onely. And then for the end, αἰων αἰεὶ ὤν.

I could fetch it not onely out of *Plato*, but also out of the *Septuagint*, and out of other places, where that Greek word signifies *Consummation*, therefore there must be *an end*; but let us go on further. ἕως τῆς συντελείας.

I'e ask any man that will say these words, that I am with you to the end of the World, That is, to the end of this Dispensation; *When did this Dispensation begin? in what year did it begin?* Let any man tell me that Jesus Christ will be with his Disciples or Ministers, to this hundred year, or to this age, and then he forbears: Is it *to all persons*, or to *these persons onely? then who are they?* I would very fain have these plain Questions resolved: O you'l say, it is till the Spirit comes; the Spirit comes! Why, the *Spirit was coming ever since Jesus Christ ascended*, and doth come with new lights daily, and the *Spirit will be coming, till Jesus Christ come again the second time.*

6. And I would ask further, I beseech you, unless there be a Ministery, how shall we have *Popery confuted?* You say, because Popery hath defiled the Ministery, there is no Ministery; I say, Popery *must be confuted by the Ministery*: you may burn an *Arrian* on the head, but *Arrianism must be confounded by the Ministery*; you may hang a Papist, but we know that you can never *confute Popery*, but by the light *of the Ministery*; and *Paul* hath said this, The Pope shall be *destroyed by the*

2*Theſſ.*8.9. *brightneſs of Chriſts coming*, viz. *in the miniſtry of the Goſpel.*

7. I would know this alſo, If the faith were once delivered to the Saints, that is, *Once for all*, as Interpreters have expounded it; What, ſhall we have a new Edition, or a new Goſpel? had we not *an everlaſting Goſpel before?* Nay further, *Jeſus Chriſt will give up all things to the Father*, When? when he hath conquer'd all his Enemies, and after the Reſurrection, and then *God will be all in all*: Well, they ſay, they are Goded and Chriſted, and God is immediately in them, and they are under the third Diſpenſation, and we are ſtill under theſe low Adminiſtrations, then they muſt make us believe, the *Reſurrection is paſt*; for God ſhall never come to be all in all, and Jeſus Chriſt never give up his Kingdom, till the Reſurrection be paſt; and then further, go now to the neighbor words of my Text, He gave gifts to men, *that all might come to the Unity of the faith, and to a perfect ſtature.* All come, and therefore be confident, I dare venture my ſoul upon it (which is a great word) that Jeſus Chriſt will have a Miniſtery more or leſs, till he have *brought in all the Elect*, and I have this ground for it out of the word, He gave gifts, Paſtors and Teachers, till all come to the Unity of the faith, and to the acknowledgement of the Son of God, and to a perfect ſtature: Now if they ſay there is no Miniſtery, then they muſt make us believe, that all the Saints are come in, and that there is a perfect number, &c. and their graces compleated; but I muſt ſpare my ſelf, the time is paſt, I have had late and ſad experience, what it is to ſpend too much upon weak Spirits, not recovered; though I confeſs I intended moſt upon the third point, *Following the truth in love.*

Jude ver. 3.

1 Cor. 15. 23, 24, 28.

Eph. 4. 11.

1. What is Truth?

What is this Truth? Why, *as Gods glory is the Conſtellation of his Attributes, as Gods happineſs is the abſoluteneſs of his ſelf-ſufficency, as Gods holineſs is the impreſſion of his image, as comfort from God is the glimpſe of his loving countenance, as the learning we receive, is a beam of his Wiſdom falling upon us*, ſo indeed Truth is the iſſue, the *repreſentation, and the diſcovery* of his revealed will, and of his minde to us concerning Doctrine and Worſhip, *What we ſhould know, and what we ſhould practice.*

What

What is Love? not onely a Love *to the Truth*, that is good, not onely a love to *Christ the head*, that is as *good*, and the proper genius of Saints, carries them to both these, but indeed a love to the Saints, to the Members, *love the brethren*, love the corporation of Saints, in 1 *Pet.*2. *v.*7. 2. What is this love? ἀγαπᾶτε τὴν ἀδελφότητα.

What is it to *follow* or *speak* the *Truth* here? 3. What is it to speak or follow the Truth in the Text.

For Explication, where three things considerable; The Greek word here signifies, sometimes,

To speak the Truth, in *Gal.* 4.16. Ἀληθεύων ὑμῖν.

To do the Truth, in *John* 3. 21. and in *Eph.*4.24. ὁ δὲ ποιῶν τὴν ἀλήθειαν

To follow the Truth with a sincere constancy; so learned men interpret it, ἀληθεύειν doth answer to an Hebrew word, אמן in *Niphal*, that signifies to *be firm, and to be constant*; and so doubtless it is a great part of the meaning here, by the opposition, That you *may be no more as children tossed to and fro, but following the Truth in Love*, that is, following it with *constancy, and firmness, and cleaving to it.* Vers. 14.

I humbly conceive, *To speak the Truth* here, is *too straight*, as will appear, if you please to compare the *Context*. I chuse rather to take the largest sence (adoring the deep and mysterious fulness of holy Scripture) so to seek, *follow and embrace the Truth with that firm constancy, that we should be ready to speak and do the Truth upon all occasions*. Indeed, Truthing it in love, which were an *admirable Motto for Saints*, and most seasonable in these unsound and censorious times, *Truthing it in love*. *Scripturæ plenitudinem adoro.* Truthing it in Love, a good motto for Saints.

Truthing it in love, seeking and following the Truth with constancy, is the Gospel method of our spiritual welfare; This was *Johns* counsel to the *Elect*, and his comfort concerning the *Lady* (a practice worthy it seems of great persons:) This was *Johns* joy concerning her and her children, and concerning his *Gaius* too, in the beginning of his third Epistle, That they *walked in the Truth, and the Truth dwelt in them, and they in Truth*, loving one another; Here is *Truthing it in Love*: now in short, what reasons why this is the Gospel method to our welfare; first, considered, Doctr. 3. 2 Joh. 2. 4, 5. Verse 2, 3. Reasons, why Truthing it in love so useful.

Singly, *Truth and Love*, as they are in themselves, contribute much.

Secondly,

What Truth and Love do to prevent evils, singly considered.

Secondly, *Joyntly*, consider the happy marriage of Truth and Love, they operate much to advance this *Gospel-design.*

First, For Truth, *It hath a soveraign vertue* to prevent and to cure those spiritual maladies, which are most obstructive to the good of *Persons and Churches: Truth keeps from Ignorance*, from Superstition, from Errors, from Heresies, yea from prophaneness.

Love keeps from Strife, *from Schism* (although there bee some differences amongst Saints, all men see not by the same Light) if there be Love, it will keep them from *making a difference in affection*; or keep them from all *unwarrantableness, disclayming communion with their Brethren*; It is want of Love that doth that.

1 Tim. 4. 3, 4 1 Cor. 10. 28, 29, 30.

Secondly, Truth, if there be differences in judgement (as there may be) yet it hath this power, that it will teach men to hold their Christian liberty, by satisfying their consciences in the lawful use of it.

Love will teach them not to use their *Liberty unseasonably to the offence of their Brethren*; *the Truth makes you free, if you know the Truth*, in *John* 8. 32. *Truth* will give us a Freedom, that we shall not suffer our selves to be under *unnecessary and unwarrantable humane impositions*, but shall see our *Freedom*; and in the use of indifferent things, Love *will make me so tender, and so Indulgent to the Conscience of my Brother, that Ile rather deny my self, then offend him*; here is Love and Truth singly, as to the preventing of evil. And then

1 Cor. 8. 13.

What Truth & Love do to promote the best good of Saints, being joyntly considered.

Secondly, Here is *Truth and Love*, that have a direct *Subservience to promote the best good of Saints in their Communion with Christ*; now Truth *enlightens the minde concerning the Whole Councel of God*, concerning *agenda*, and *credenda*; teaching us, that like as Usurpers, not as Libertines, we encroach upon the Headship of Christ; and Love enflames us, and enclines to embrace *Truth*, *and reject Falshood*, and what ever is prophane, *Psal.* 119. 127, 128. *I hate every false way, I love thy statutes*, &c. *Truth* will not onely *inform us*, but engage us to inform *others*, to teach and instruct them, that they should know what they should do, and *Love* will teach us to do it with *Meekness*; *Exhort them that are con-*

2 Tim. 2. 25.

trary

trary minded with meekneſs; oftentimes we preach *ſmart Sermons*, give *hot reproofs*, like as when *Phyſitians* give Potions *ſcalding hot*, they will ſpit them out again, and cannot endure them, and they go away prejudic'd; I cannot endure to hear ſuch a man, he is ſo *hot and furious*, and vents his own ſpirit: O it's Love and meekneſs cauſes us to deal tenderly, and ſoftly, meekly with our Brother, and this is *indeed the Spirit of the Goſpel*; There is no more diabolical Spirit, then a furious Spirit, and no more Goſpel Spirit, then a meek and calm Spirit: But I muſt contract. The next thing is,

What Truth and Love being joyntly conſidered. 1 Cor. 8. 1.

Love and Truth joyntly, when they are married joyntly together, and go hand in hand, *and Saints by them joyn heads and hearts*, O then, and then onely they *operate fruitfully*: Truth without Love, breeds onely empty dry Speculations, which puff up; Love without Truth, is a blinde, if not a *Popiſh*, *yet an unwarrantable devotion* amongſt formal *Proteſtants*; What is the reaſon? you ſhall ſee now amongſt many of your dull and cold Proteſtants, more zeal about *Chriſtmas day*, then the *Lords day*, about hearing a *Paſſion Sermon* upon that they call *Good Fryday*, then upon any other day: Here is *Love* without *Truth*, now Truth and Love joyned together, would keep the people from being too fond about theſe *unwarrantable practiſes*; But will ſome ſay, what, do ye blame us about Eaſter, and a Communion at Eaſter? *&c.* Have we it not in Scripture? See what Scripture they have for it, I would this ſecret were declared to all the world, it would break many ſnares with which divers are intangled:

Note.

In the *Acts*, there is the word *Eaſter* indeed, in the twelfth *Chapter*, *When he had apprehended him, he put him in Priſon, and delivered him to four quaternions of Soldiers to keep him, intending after Eaſter to bring him forth to the people*: There is Eaſter, but will you hear now, how it came in firſt? You'l eaſily believe that it muſt be jumbled in one way or other, if you underſtand the Original; There was the word *Paſſover*, but no *Eaſter*, the word Eaſter was not found out in many hundred years after this was ſpoken *of Peter*: But here was a ſecret.

μετὰ τὸ πάσχα after the Paſſover, not after Eaſter, if truly tranſlated, Acts 12. 4. *vid. Minſhulus Dict.*

It was a glorious work of King *James*, he ſet divers *Oxford* men:

men, and *Cambridge* men, and City Miniſters, with others to Tranſlate the Bible, a glorious work, how ever *Tranſlations* may be ſlighted amongſt us, yet *Bugenhagius* and other *Divines*, when they had the Bible Tranſlated into the Dutch language, they kept that day of the year a Feaſt of Thankſgiving *for the Tranſlation of the Bible*, they were ſo affected with the mercy, but it's a great unhappineſs, when the Tranſlation of the Bible ſhall be brought to ſerve *our purpoſes*.

Note.

I have it from certain hands, ſuch as lived in thoſe times, that when the Bible had been Tranſlated by the Tranſlators appointed, the New Teſtament was looked over by ſome of the great Prelates, (men I could name ſome of their perſons) to bring it to ſpeak *Prelatical Language*, and they did alter (as I am informed by the means of one that was a great *obſerver in thoſe times*, and lived then) *Fourteen places in the New Teſtament*, to make them ſpeak the Language of the Church of *England*, that was ſo cryed up: and I'le tell you ſome of them.

First, In the firſt of the *Acts*, *ſpeaking of Judas*, Let another man take his Biſhoprick; it is forc'd, it ſignifies Charge or Inſpection: but that you may believe that the *Biſhops* are the *Apoſtles Succeſſors*, let another man take his *Biſhoprick*.

τὴν ἐπισκοπὴν αὐτοῦ λάβοι ἕτερος, Acts 1.20.

Again, In the ſecond of the *Acts*, it is *Not ſuffer my Soul to lie in Hell*; this is clear, *Former Tranſlations have it, not ſuffer my Soul to lie in the Grave*; But it was learned *Bilſons* Opinion, and thruſt into the Thirty nine Articles, that Chriſt did *Locally deſcend into hell*; and to make that Tranſlation agree with the Articles, they muſt change *Grave* into *Hell*.

Alſo the Fourteenth of the *Acts*, *They ordained them Elders*, they loved to cry up *Conſecration* of *Churches*, and Dedication, and ſuch kinde of things, and Epiſcopal Ordination too (for theſe all advanced the power of the Prieſts and the Biſhops, which brought in Tranſubſtantiation amongſt Papiſts) and therefore in the *Geneva Tranſlation*, that was render'd, *choſen by ſuffrages*, by lifting up of hands, the word Primarily imports that, it may be in ſome of the Fathers it includes both, they will tell you, becauſe afterwards *having choſen Elders by Suffrages or Voyces*, they did *Ordain* them.

Acts 2.27. εἰς ᾅδην.

There was both χειροτονία & χειροθεσία, yet ſometime the former included in the latter.

Next, I come to the firſt of the *Corinthians*, 12.28. *An abomina-*

ble

ble violence offered to the Original, God hath ſet in the Church, Apoſtles, Teachers, *Helps, Governments*, and you ſhall finde here a great impoſture, it may be now altered, appearing ſo groſs, but I have ſeen it, and read it in ſome *Tranſlations, Helps in Government*; which is a moſt horrible prodigious violence to the Greek words, for they are both the Accuſative caſe, *Helps*; there are *Elders, Government*, there are *Deacons*; now to obſcure theſe, you muſt put it, helps in Government.

ἀντιλήψεις κυβερνήσεις, Helps, Deacons, Governments, Elders.

"I had it related ſince the delivery of this plain Sermon, by "one who moſt confidently affirmed it, That the *learned* man "to whom it belonged to *Tranſlate the firſt Book of Samuel*, "having rendred that which *Samuel from God ſpake* concerning "*Saul*, 1 Sam. 8. 11. *This ſhall be the maner of the King that "ſhall reign over you, He will take your ſons, &c.* He was ſent "for to *Lambeth*, and there perſwaded to make the words *Will "take your ſons*, &c. *Shall take*; which he conſciencioufly re- "fuſed, well knowing it was not ſpoken by *Samuel* to *Saul*, by "way of *direction for duty* what he *ſhould do*, but *Prophetically* "and *Eventually* what he *would do*.

Note this grand Impoſture.

And then laſtly, for *Eaſter*; this was another place that was altered (as you have heard) to keep up that holy time of *Eaſter*, as they would think it, for herein was the innocency (though unhappineſs unto us) of the Primitive Worthies, and other Chriſtians; theſe had fair intentions in bringing in many things, they thought to win upon the Heathen, and therefore would not *wholly annull*, but *change things*, change ſome of their great Feaſts into *Chriſtmas-time*, change now (it may be) *Pentecoſt* into *Whitſontide*, and the *Paſsover* into *Eaſter*; it had *a good intent*: but minding their own intentions, more then *Gods Word*, their *Rule*, you ſee how theſe conſtitutions of men are *degenerated*. Now I beſeech you, let us not ſuffer our ſelves to be abuſed, when a word *Eaſter* ſhall be thruſt in (for it was divers hundred years after *Peter*, that the word *Eaſter* came in) ſhall we therefore go and keep up an *Eaſter Communion* above all times elſe, for ſuch pretences as theſe are? Brethren, the more you *joyn Truth and Love together*, the more you'll be free from theſe *fond kinde of Devotions*: And let me ſay this,

It is *Blinde Devotion* indeed; and many *men* that are ſo *zealous* for theſe, and *Women* too, they think to get *protection* for other courſes.

It may be many a Lady that *paints and ſpots*, and trifles away precious time, if ſhe be but zealous at an *Eaſter Communion*, ſhe thinks to get a protection for all vanities elſe: A *Citizen*, if he be a *Patron* to ſuch a *Miniſter*, frequent *Lectures*, then he may be *frollick*, and *vain*, and *looſe*, &c. Here is Love without Truth.

Let me adde this, *Truth* without *Love* makes many ſwell, and contemn others; and *Love* without *Truth* edifies to *Superſtition and to Idolatry* ſometimes: What brought in *Praying to Saints*, but *Love without Truth?* But you'll allow me to be ſo indulgent to my ſelf, as that if either the ordinary place, or the ordinary time be not obſerved, to pity a man *that hath ſeven moneths labored under a quartane Ague, and had a fit late laſt night.* I might make three Uſes: and the firſt ſhould have been this,

1. *Uſe* of Inſtruction. To ſhew you, why many *Profeſſors are ſo barren*, and many *Chriſtians ſo dry*, and unſtable amongſt you, becauſe they have not minded this conjunction of *Truth and Love*; which is the Goſpel method to grow up into Chriſt, and ſo to our Spiritual thriving: *For upon him all our fruit is found*, Hoſ. 14.8.

2. *Uſe* of Caution. Take this as a Uſe of *Caution*, I beſeech you, would to God I knew what language to ſpeak to *Win* upon you: I would beſeech you, this *Honorable Repreſentative City*, who have ſo great an influence, have been ſo much concerned, and are ſtill ſo much intereſted, to beware that you ſuffer not your ſelves, by any *policies of men*, or cunning undermining whatſoever, to be cheated of your *Truth and Love*, leſt you loſe your ſelves, and *Religion*, and *City*, and *Eſtates*, and indeed the *Kingdom*. Brethren, there are deſperate Deſigns on foot; and as ſo much good hath been brought to this Kingdom heretofore by the City, and their Zeal, and their Purſes, and their Courage, and their Fidelity; ſo now there hath been of late great tryings of concluſions, how to work upon the City ſo far, to make them inſtrumental for *the deſtruction of all*, and the Devil hath many active Soldiers abroad.

Firſt,

First, There is indeed one unhappy Regiment of those that are Erroneous though divers of them very honest-hearted, and of those that are not such friends to love as they should be; and certainly, much hath been our misery, by reason of *uncharitable mistakes, of Errors in matter of Faith, and Schisms in point of Love.* Two dangerous Regiments. 1.

Secondly, There is another *Jesuitical, Atheistical, Prophane Party*, that take advantage of these *Errors*, and these *Divisions*, as he saith, *They do fish in troubled waters*, that know how to improve all these *Errors and Divisions, to drive on their own Design*; and nothing more ordinary then for some Malignants (though I love not names) or disaffected persons, call them what you will, those that are no friends to Truth and Love, nor Parliament, nor Army, nor any Scripture-Reformation, they will come in one company, and aggravate the *Miscarriages of the Parliament and Army*, Now what is their plot? to keep open the Breach, that so at last *Episcopacy* and the old Common-Service-Book may come in again: Who sees not this? And I confidently say, and pray God it may be considered in time, that you, out of any *Discontent*, or out of any *passionate Animosities* (I hope the Lord will keep so wise a City from it) suffer not your selves to be *ridden by them*: Do you not remember first they would have divided *Army and Parliament?* there was a time God prevented that: Do you not remember there was a time they would have divided *City and Army?* the Lord keep you from that evil: And now their last conclusion is, to divide those that are Friends, and engaged in one Covenant, to try if they can set *England and Scotland* at variance, and engage them in *Blood again*: And this is their *Plot*, and how shall they bring this about? O, by that malignant Jesuite *Contzens* Rules (there is a little Book called *Look about you*, Translated out of his Works) and he gives you Eight Rules to cheat people of their Religion, and to serve in Popery by Art: I would you could all get that little Book, and you should see that very *Contzens* Spirit is *amongst Malignants*, and they walk by the same Rule, Come by *Degrees*, and come by Compulsions, and such politique strains he hath there: Take notice of your wayes; and 2. *Captare impacata & inquieta tempora.* A little book in quarto, called *Look about you.*

(my Brethren) it is moſt clear, your *Friends grieve* for it, your *Enemies* begin to *triumph* in it, that they can have ſuch a Power in the City, and with ſeveral well-affected people in the Land, who are friends to Truth, to Peace, and to the Government of Chriſt: They will come and tell you, What, no Government; Can ye believe they are friends to Government?

Note. What, Drunkards, and Atheiſts, and Prophane wretches friends to Government? They that cannot endure a *perſonal Reformation, would they have an Eccleſiaſtical Reformation?* Will you truſt them with a Government? and a Government of their own ſetling? what Government think you we ſhould have? Now ſo many of the well-affected both of Miniſters, and Gentlemen, and Noblemen in *Scotland* are againſt an Engagement in War, and ſo are they in *England*, who are they that are forward to engage? I'le put no Character upon them, you know who in *England* are, and you have heard who in *Scotland*, and what Government think you they would ſettle? God keep us from a Government of ſuch mens ſettling; for we ſhould have Prophaneneſs, and looſneſs, they would make ſuch a latitude in Government, that all ſhould return to the old track again; We muſt have as groſly mix'd Communions as ever, and their old Ceremonies, their *zeal* for *Chriſtmas-day*, and their *Good-Friday* (more zeal this year then laſt, for theſe things, and more laſt then before) And what do theſe men aym at, I beſeech you? The Lord God of Heaven inform us aright, if I be miſtaken, I wiſh I might ſee my Error; If any of you may through diſcontent, be tranſported, the Lord diſcover it to you; And let us take heed of this, that while we are jarring one with another, we do not betray our ſelves and all *to a third Party, to a Common Party, that would deſtroy both*: It may be here may be the advantage, which is but a poor one, firſt *deſtroy Independents, and then deſtroy Preſbyterians*, and ſet up Prophaneneſs and Looſneſs as much as ever. Now the Lord cauſe you to joyn *Faith*, and *Love*, and *Truth* ſo together, that you may not be cheated by ſuch men. The third Uſe: And truly, I have one word more to ſay, and if I thought I ſhould dye the next Fit, I ſhould deſire to ſpeak to this City, and that is this:

I come

I come hither this day, (and though I do it chearfully to observe your pleasures, yet not without some hazard to my health) that I may say a few things to you, and the Lord help me, that I may deliver what I did intend, and that you may entertain it with the same affection I tender it to you: My business should be, if I had power this day, as a poor *unworthy friend to the Bridegroom, to draw a Contract between Truth and Love, in all you Citizens of London*, that all you, though you may have some different Opinions, yet I would have *Truth and Love matched and married happily together in you.* Brethren, I confess that there are many Errors, but take heed you be not more offended then needs, or at least thereby perverted by the *politique Designs of those* that serve themselves in these Divisions, and upon you. 3 *Use* of Exhortation. *Note.*

First, I do not think all *Opinions are Errors*, that some men *call Errors.* Some Errors are

Secondly, All Errors are not *alike*, not equally opposite to the Faith. 1. *Contrafidem.* 2. *Infide.*

Thirdly, *Clubbing, and Imprisoning, and Compelling*, is not the proper way to cure Errors, though there may be some course taken to *restrain erroneous persons, when they are opposite to the peace and welfare of the State*, &c. But that I would say, is this, That *Errors*, they must be reduced and confuted by Truth; and then withal, it is most certain, That Errors abound not by reason of a *Reformation* (and therefore to charge it upon a Reformation, is very gross) but there is a defect in our Reformation which gives occasion to them. 3. *Præterfidem.*

And as for Love, they cry for Love, for Love, and it is a wonder, men that are against the very *Substantials of the Gospel*, yet they will cry out against any little *Heterodox Opinion*, and for Love: *How can they ever expect that godly and wicked men should joyn together in Love? What Churches then should we have?* indeed we will love the most carnal men in the world with a *love of pity*, but not with a *love of complacency and delight*: And Jesus Christ expects it not, but *that we should love as he loves.* But then further, what love should we have? such a love as indeed doth tend to *Edification*, and doth tend to *Reformation*, and such a love as is *Soul-love*, and such a love as

as is a *love to the Head*, as well as to the *Members*; ſuch love as is not *complemental, and frothy, and flattering*. O therefore let it be your care ſtill, not to ſuffer your ſelves to be any ways miſled, becauſe there are ſome defects, and want of *Truth and Love*, it hath always been ſo: In *Origens* time and *Chryſoſtoms*, they came to them, complaining, that there are *Diviſions amongſt Saints*; they anſwered, And Diviſions will be; *Are all Philoſophers of a minde? Are all Phyſicians of a minde? and if all Saints be not of a minde, it is no marvel*; onely let them have a care to preſerve Affection, though they differ in Opinion. But to cloſe up all.

That great *Oracle of the Law*, learned Sir *Edward Cook* in his *Inſtitutes*, gives five properties of a Parliament-man, and I think they will as well agree to an *Alderman*, to a *Common-Councel-man*: I deſire they may be conſidered;

Firſt, ſaith he, He muſt be *Wiſe*, and conſtant, ſo able to diſcern and know things aright, perſons, circumſtances, that he be inflexible.

Secondly, He ſhould have a good *Memory*, ſo to remember *paſt evills*, that *he labor to prevent future dangers*. The other three he takes from the Elephant: Firſt, ſaith he,

In Elephante melancholia tranſit in nutrimentum corporis.

Thirdly, An Elephant is *Without gall*, that gall that he hath doth *tranſire in nutrimentum corporis*; if he have *heat* he will uſe it, not out of a *ſelfiſh paſſionate reſpect*, but rather guide and direct it to a zeal for *the good of the Whole Body the Common-Wealth*. And then ſecondly, for that too he draws from the Elephants;

Though the Elephants be *maximæ virtutis & maximi intellectus*, yet *gregatim ſemper incedunt*, and ſo not *nociva as ſolivaga* are. *Homini erranti viam oſtendit.*

Fourthly, The Elephants they never go alone, but they go *gregatim*; and thoſe creatures that go alone, Bears and Foxes, they are hurtful; thoſe creatures that are moſt innocent, they go together: If you'll ſhew you are moſt uſeful, and innocent creatures, like ſheep, O keep together. And then the third is,

Fifthly, The Elephant is φιλάνθρωπος, he ſaith, that the Elephant *loves men*: I would have all theſe *properties* meet in every one of theſe *Worthy Citizens*, that are any way *betruſted With the Government of the City*: The God of Heaven give you wiſdom, and give you to remember all Providential Diſpenſations

penſations that are paſt, and deliver you from paſſion, and gall, and make you flock together, and head together, and teach you to love men; All this would ſtill engage you *againſt a common Enemy*: Love men as men, love the *bodies of men*; and you have given a moſt glorious accompt of that this year, to your praiſe I muſt report it, here is this year, *&c.* why, here is a glorious proof of your love to men; *Love their bodies, love their ſouls, love them as Chriſtians,* eſpecially *love them as Saints,* have a care to breed them up in Callings, train them up in ſome degree of learning; this is moſt honorable, and, I hope, being done with an honeſt heart, it will further your accompt at the great Day.

Rules concerning Truth, and the purſuance of it.

I yet dare take the boldneſs to adde the *Rules*, which I chiefly intended: Some Rules now for your *purſuance of Truth*, and ſome for the *purſuance of Love*, that *they may be happily married this day.*

1. Rule about Truth. Ezek. 13. 2.

For *Truth*, let the *Word of God be Rule and Judge*; when you enquire after Truth, ſtudy the revealed will of God, and make uſe of revelations in concurrence with the Word of God; but do not ſet up revelations againſt the Word of God. It was a deſperate expreſſion from *Valde*, in a Book of his in great requeſt now adays; it is true, he had many things good in him, conſidering the darkneſs of the times wherein he lived, a *Spaniard*; ſaith he, *We muſt uſe the Scriptures, as we uſe Pictures* (he was a Papiſt) *uſe Pictures for a while, till we get apprehenſion of the thing or perſon realized to us, then throw them away, becauſe now we can pray without Pictures:* So, uſe the Scriptures till we have got our mindes raiſed and elevated, and then we *need no Scriptures.* The Lord deliver us from this Opinion, which tends to *undermine the very Word of Chriſt.*

Far be it from me to ſay any thing againſt *New-Light, properly ſo called*, though there is ſome ſo called, which is, I doubt, Darkneſs; nor againſt all *Revelations*, for there is a *Spirit of Revelation*: but I deſire it may be wiſely conſidered, how the *Spirit of Revelation diſcovers it ſelf*; Thus chiefly, not in bringing in a *New Goſpel*, and ſuch *New Diſpenſations* to us, as *many talk of*; but in *Diſcovering that Word* which he hath revealed,

vealed, and we *have by us,* in raiſing our mindes to underſtand *that Word more fully,* and thoſe *Works of God* that are in it more clearly: I would heartily bleſs God for it in my ſelf, or in others, if it were ſuch a *Spirit of Revelation,* as ſhould help me to ſee any *Word of God,* or any *Work of God in me* more clearly: This is the *Spirit of Wiſdom and Revelation* the Apoſtle to the *Epheſians* ſpeaks of; but if you'll talk of Revelations, that you have *Revelations beyond the Word,* and it may be ſometimes in a maner *contrary to the Word*; ſurely this is not the way of truth. There is a poor old man *Hero* in *Caſsianus,* *that thought he had a Revelation, that when he was in the bottom of a pit, he ſhould get out*; but for all his Revelation, he was deceived. I deſire ſuch things may be conſidered. The next thing is this,

Eph. 4. 17.

Caſsianus his Collat. 2. *de diſcretione, cap* 5.

2. Rule about Truth.

Minde Truth wiſely: I would ſay under this head,

1. *Be ſure it be Truth that you contend for*; not for unwarranted Ceremonies, not for trifles, for thoſe things that deſerve not the name of Divine Truth: And then

2. *Proportion your zeal to the nature of Truth:* There are ſome Truths *de fide*, *circa fidem*, and in ſome ſence *præter fidem*; I muſt not allow the *like zeal for all*; I will have the *Subſtantial part of my zeal for Subſtantial Truths, and for other Truths, ſo much zeal as the nature of them calls for:* This is to minde Truth wiſely, this is that that becomes you. And then withal,

3. Rule about Truth. μὴ ὑπὲρ φρονεῖν παρὸ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν.

Minde Truths according to the directions of Truth:

1. *Meddle not with things too high, be ſober*; A Spirit of *Sobriety in Divine things,* and *Modeſty in Secret things*, is moſt ſuitable to a Saint, *Rom.* 12.3.

2. Minde not *Curioſities*, with *neglect of thoſe things that are neceſſary: Affirm conſtantly* (ſaith *Paul* to *Titus*) *that thoſe that are believers maintain good works, but as for fables, let them go*, Tit. 3. 8.

3. If you'll do what becomes you concerning Truth, Do not clap a *Jus Divinum raſhly upon every one of your Opinions*: O that brings us into a great deal of bondage; divers things may be very good, and yet better, and more ſafely ſettled as *Prudentials*, as *Humane Conſtitutions*, then as *Divine Conſtitutions*,

tutions, unless we be sure we are upon Scripture-grounds, then I say nothing against it. What is the reason now that the Pope *cannot alter?* I have heard it from some that have spoke with learned sober Papists, asking them, What think you of *Transubstantiation, or the like Opinions?* they profess, Though we would, yet we cannot alter them, the Pope having asserted them, who is infallible; so that if we change one Point of our Religion, *we spoil all.* Truly, if we clap a *Jus Divinum*, we cannot alter it, for we are engaged to hold it, though we were mistaken: I had rather settle *too little*, then *too much, then we leave room for New Discoveries*; We may better adde then diminish: I cannot take away a *Jus Divinum*, without a great deal of disparagement. *Jus Divinum nititur verbo Divino.* Amef. *Note.*

Do not presently obtrude with *confidence your own conceits upon others*, but rather *mistrust them:* Learned men have had their Errors, the wisest men have been deceived; and do not rashly run from one Extremity to another. *Chrysostom he would, and others they would run from the Manichees so far, that they went too far towards Pelagius:* Many of us run so far from *Popery and Prelacy*, that we run into other *Extremities, very dangerous and unhappy.* O take heed, let me adde this further, as you would be friends to truth, 4. Rule about Truth. *Note.*

Know that you have to deal with those men, that will bring in Errors, *sensim sine sensu*; as the *Devil dealt with Adam and Eve at first*, how did he beguile them? he corrupted *their mindes by degrees* (take heed of his *methods*) *from the simplicity that is in Christ:* You shall first have a *little step*, and *something like a Truth*, and that may be disputed at first, then comes another, and then comes another, and so at last you are involved in *inextricable Errors.* But the sixth and last thing I shall say under this head; 5. Rule about Truth. 2 Cor. 11.3.

Take heed of *being too far engaged in a party*; it is the way to *sell a mans judgement:* for if I be one of a party, I must *strain hard* to say as they say, and subscribe as they subscribe, else I shall be an *Apostate*; this is dangerous, then all must be proclaimed Heretical that differ. *Many a man hath broke his Conscience, violated his peace, by this Engagement, because he must not break with his Party.* 6. Rule about Truth. *Note.*

Inclinans ad neutram partem fit Dominis utriusq;.

It is a notable rule Politicians have, He that inclines to neither Party, is master of both: And I profess, I know not any generation in *England* that *sleep so quietly*, as those *that are unengaged to this or that Party*: What there is good in *Episcopacy*, they will *not decline it*, because the *Bishops had it*; What there is good amongst the *Independents*, they will close with it; What there is good in *Presbytery, they will entertain that*: And these are the men that Preach with *Freedom, that converse with Freedom*. I do desire and hope there may be a good *Moderate Presbytery* settled amongst us; yet I'le profess to the world, I'le not be so engaged to own *every thing in it*, that I will not embrace any thing that is good in another way: The Lord keep us from being engaged to such Parties, that will make us slaves in our Consciences to them.

1. Rule about Love. 1 Cor.16.14. Eph 5.2. Col.3.12,13.

In your contending for *Truth*, let there not *be an abatement of Love*: Think it not enough to be *an Orthodox*, unless you be *a loving christian too*, that all things may *be done in love*, that there you may *walk in love*, and be *clothed with love*; three places are to that *purpose*. Let me adde this then further, that you may advance this happy Union and Marriage betwixt *Truth and Love*,

2. Rule about Love.

Love men more for the work of God you see in them, then you slight them for any such defects or mistakes, as are consistent with godliness and with Saintship, *Eph.*4.1,2,3,4.

3. Rule about Love.

Do not think ever to *recover men with passionate invectives*; Do not think to *confute their Opinions with vehement reproachful speeches*: It is *Love* that *melts*, that *wins* upon them: And I desire that you, and I, and all Ministers might practice this, That when we deliver the most *sharp reproofs*, it might be *Scripture-language*, and with a *Scripture-Spirit*, that may be the way to recover them, whereas the other hardens them it may be they will never hear you more, and then what have you got by it? you may preach against them *absent*, and that prejudices them still, till at last it may be you have preached away almost *all your hearers*. Further, that you may advance this happy Union of *Truth and Love*,

4. Rule about Love.

Study to please, every one *your godly Neighbor*, for his good *to edification*; and such as are *strong*, must bear the *infirmities*

mities of the Weak, and not to please our selves, saith *Paul.* It argues a great deal of *proud fondness* of thy own *conceit,* and want of *love* to thy *Brother,* when thou wilt contemn every one who *attains not thy measure.* There must be a Christian *personal Toleration, forbearing one another in love;* though there may not be a State-*Toleration of all Religions.* Rom. 5. 1, 2. συμπροσενεχθῆναι τοῖς ἀδυνατωτέροις. *Basil.* Eph. 5. 2.

Do not delight in affixing *reproachful Names;* to cry down people under this or that *Name,* never any good comes by it: for there is this inconvenience, You *wrap in all, that it may be do not deserve it,* not going so far as others: As to cry down all men under the name of *Anabaptists,* though it may be some of them do onely *scruple about the Baptizing of Infants,* and are far from the opinions of the *German Anabaptists,* who deny Magistracy, *&c.* and so, many such like instances I might give. Let me adde this: If you would indeed get a Spirit of love, and advance it, let this be your care, 5. Rule about Love.

That in the midst of all *differences of Judgement,* you *maintain a sweet harmony of affection,* and labor to study a *sweet compliance:* What if thy Brother be not come up to thy Light, wilt thou therefore renounce him, and reject him? It may be God intends not to all men the *same proportion:* Shall I contemn my Brother, because I have more grace? If another man should renounce me, that hath more grace then I, what would become of me: These and many such Rules I might give. I have but this one word, and that is as a means by way of direction, how to marry these, *Truth and Love* together: O that the Lord would help us to enter into *Covenant* to compleat the Marriage, seriously to resolve now, That for time to come we labor more *to Truth it in love, and more to love with Truth;* labor *lovingly to embrace the Truth, and sincerely to pursue Love:* The very Heathen could say this, and it is a good Rule, I wish we Christians might learn it too. *If you would be too hard for the common Enemy, and not suffer him to gain advantage against you,* agree, otherwise he will prevail over *both Parties* of *honest-hearted Christians* (for so I am confident there are amongst those that differ in Church-matters) God forbid either of them should be destroyed: I say, if you would keep a third Party from destroying both, let there be *Concord;* your *union will be strength* 6. Rule about Love. Phil 1. 27. & 3. 15, 16. *Concordia communæ periculum tollit.*

it-

it will engage the *presence of God*; whereas your Divisions alienate and estrange *God from you*. And here let me tell you a
Livy, l. 28. Story out of *Livy*, There was one *Packuvius*, that if he had not been so *vicious*, had been happy, and more worthy of our imitation, but his practice herein is commodious for you, *There being a great difference betwixt the Commons and the Senators, and nothing would satisfie the Commons, but the Senators death; he gets all the Senators once by a stratagem into the Senate-house, and locks them in, and comes to the Commons, Well, I have now got them at your mercy; and then they were frollick, and would be revenged; he resolves to give them out one by one, and they had the first out: But I pray you Gentlemen*, said he, *let us consider, if we destroy all the Senators, who shall we have in the place of them to govern the City? Who shall come in the stead of them to rule?* Why, one man would have *this Governor, another man would have that; so at last they fell all to pieces, and they were glad to let the Senators alone: then he quieted the Commoners, and fetcht off the Senators, because they could not agree* upon a Successo; you have discontents in the *City* and *Countrey* too too many, and if it be the Lords blessed will, I would they might be healed: and some would *have the Army destroyed*, and a great many *care not what becomes of the Parliament*, and I fear, many *care not what becomes of the City*; but suppose this, That either *Parliament or Army* should *for present be destroyed* (I speak to wise Citizens) before *you would have*
Note. *either of them destroyed*, consider who should come in their places: If *Malignants* should come into their Power, and destroy you and *the Kingdom* too, better the *Commons had spared the lives of the Senators*. Remember this Story, and make this use of it. I have said enough to wise men, and I'le end all with that Prayer of *John* in his second Epistle to the elect Lady, and her Children, *Grace be with you, mercy and peace from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love*: And hope you'll all say *Amen* to it.

F I N I S.

To his very worthy Friend,

JOHN BROWN Esq;

One of His Majesties Justices of Peace for *Middlesex*, and Clerk to the Right Honorable the House of Peers,

More intimacy With Jesus Christ.

Most worthy *Gaius*,

AS there are some Capital Sins *for which we must abase our selves all our days; such as have broken our Consciences, should often break our hearts: As there are some* Cardinal Vertues (*to speak in the Moralists language*) *which must be our every-days work, as being the* Essentials of Christianity; *so are there some* Providential Dispensations *in the course of our lives, which must be acknowledged even to* Eternity; *amongst which we may well reckon loving and* faithful friends, *constant mens affections being of themselves meer weather-cocks, very mutable, which are* Gods Vials *by which he pours his* favors *upon us. And here, Sir, I must rank you with those, for whose* acquaintance *I have much cause to bless God, having received in few years more real love from you, then divers do from some of their friends in many years: Your* hearty kindeness *hath made so deep an* impression *upon me, that I cannot satisfie my self without some* publike Acknowledgement *of that whereof so many have been witnesses.*

I can confidently (*and indeed have very much reason*) *speak to you in the language of* John,

The Elder unto the welbeloved Gaius, whom I love in the Truth: *far be it from be in a glorying way onely to complement with him who hath expressed so much affectionate reality unto me.* 3 Epist. ver. 1.

And without flattery I do pray, That you may prosper and be in health, even as your soul prospers, Verse 2.

XUM

through the rich mercy of God in Christ to you.

Verse 3. *Non vis errare? ego sum via; non vis falli? ego sum veritas; non vis mori? ego sum vita; non habes quâ eas nisi per Christum; non habes quò eas nisi ad Christum.*

Pray let me adde this by way of thankfulnes to God (it being a return of weak Prayers) I rejoyce greatly to hear *so many of the deserving* Brethren testifie of the truth that is in you; *and that not onely in your tongue or outside profession onely, but that you* walk in the truth, *making the truth your path, which leads to Christ, who is* the Way, the Truth, and the life, *Joh.* 14.6.

And I trust (through the goodnes of your God) I may have occasion in his time (which is always the best) to rejoyce, as John *also did, that* yours walk in the truth.

But your love to me, together with your dear and gracious Consorts, puts so much the stronger obligation upon me, it being not onely personal, *both in my former health and time of present sickness, but indeed to my* dear Mother, *the University of* Cambridge; *which I must ever love and honor, whose welfare you have (in your Sphære) most happily promoted, and that with such* laborious and bountiful respect, *as stands upon* Record *with thankful Acknowledgement amongst us.*

Go on, beloved Sir, to love Jesus Christ, in and for himself; *love him in his* Ordinances, *and in his* Saints; *value all the outward* comforts *with* reference to him and his glory: *Ride on prosperously in your Zeal for* Truth, *and in the exercise of* meekness *and moderation of* Spirit, *which is a Scripture expression of the* Spirit of Jesus Christ, *and for want of which, many (great pretenders to Reformation) look too too much like as if they were acted by a* Diabolical Spirit *therein: The Lord multiply his Graces in you and yours, and his Blessings upon you all.*

Accept this from him,

Who desires as a faithful friend to serve you in love,

From your own house in Westminster, *Apr.* 28. 1648.

Thomas Hill.

The SPRING of Strengthning Grace IN THE ROCK of AGES, Chriſt Jeſus.

2 TIM. 2. 1.

Thou therefore, my ſon, be ſtrong in the grace that is in Chriſt Jeſus.

WEll might *Solomon*, among other of his Divine Oracles, publiſh this in the 30. verſe of the 11. of the *Proverbs*, *The righteous is as a tree of life, and he that wins ſouls is wiſe*; and *Daniel*, who in *Ezekiel* was ranked amongſt the chiefeſt of *wiſe men*, *They that be wiſe, and they that turn many to God*, (in *Dan.* 12. 3.) *they ſhall ſhine like ſtars*: *Paul* likewiſe is a moſt glorious inſtance of this, who took a great deal of pains (though he met with many croſſes) *in fiſhing for ſouls, he became all to all*; (that is, in the uſe of *indifferent* things, not to venture upon any thing which is unlawful, as many wreſt the place, to gratifie their own luſts) *that he might ſave ſome*; *Paul* himſelf it ſeems did not expect to gain all he preached unto: doubtleſs this is a very high point of wiſdom; for hereby they trade moſt

Ezek. 28. 3. *Sermo Dei eſt ſicut hamus non capit niſi capiatur.* Aug. 1 Cor. 9. 19, to 22. four times together.

moſt for Gods glory, and beſt for their own Eternal good, being glorified with him and by him: And I do not believe there is any that was a meer man, to ſay no more, that will bring more *Troops*, more *Regiments* of *Children*, ſuch as have been victorious Soldiers over the Devil and his Agents, at the day of Judgement, then *Paul* will; he will have a large flock, as *Behold, here am I, and the children thou haſt given me*; and none of the meaneſt of theſe will be his Son *Timothy*, which leads me to the firſt part of the words, The perſons *Exhorting and Exhorted*; *Paul* the Father, and *Timothy* the Son: it may be a Son, not ſo much becauſe he *begat him to the Faith*; it is probable he found him *a Diſciple*, for ought appears, in *Acts* 16. 1. there the firſt time that I can remember that *Paul* met with *Timothy*, and there he calls him *a Diſciple*; and you finde in 2 *Tim.* 1. 5. how *Paul* bleſſeth God for the Faith that is in *Timothy*, which dwelt *firſt in thy Grandmother Lois, and thy mother Eunice*; therefore he may be his Son rather in regard of his Spiritual *Education*, then by being *begotten*: As a *Maſter* or a *Tutor* is a *Father*, though he did not beget his *Children*, his Pupils, or his Schollers, but onely *train* them up.

Iſa 8.18. Diviſion. 1. part. 1. perſons Exhorting Exhorted.

2. part. ſubſtance of Exhortatiõ Be ſtrong. 3. part. The rock of thy ſtrength, 3. The grace that is in *Chriſt Jeſus*

2. Here is the Exhortation: The ſubſtance of it, *Be ſtrong, as becomes a Soldier of Jeſus Chriſt.*

3. Here is the Rock of this ſtrength, *Be ſtrong in the grace that is in Chriſt Jeſus*: It is not by any intrinſecal ſtrength, but in the grace that is in thy Head Chriſt Jeſus.

4. Here is the *Engaging illation*; the particle, that comprizeth an Argument, that engageth *him to it*: *Thou* therefore, *my ſon*; Therefore, Why? becauſe thou *haſt ſo great a truſt committed to thee, Hold faſt the form of ſound Words, Which thou haſt heard of me, in faith and love Which is in Chriſt Jeſus*: and *That good thing Which was committed to thee* (ver. 14) *keep, by the holy Ghoſt that dwelleth in us*: Still he leads him to ſeek ſtrength from above, *Keep, by the holy Ghoſt.*

Explic. *Be ſtrong*] ἐνδυναμοῦ, get *ſomething Within*, that may ſtrengthen and enable thee to do thy work: ἐνδυναμοῦ, be ſtrong, *be ſtrengthned*, paſſively, expect it from another; Strength is that which men glory in, and therefore very deſireable.

But what ſtrength?

In

In the grace] He doth not onely say, Be thou *strong in the Lord, and in the power of his might*, as *Ephes.* 6. 10. *But in grace*: indeed he *ultimately* intends a participation of *strength*, but withal intimates the original of that strength to be *Grace*; as if he should say, Thou standest in need of *strengthning vertue* in thee; all that strength must be derived from *Grace*, expect it from no external motive, without God himself (we have no arguments to move him to bestow strength upon us) it is his *Prerogative Royal*, peculiar to himself, to act *independently*, to have *mercy on whom he will have mercy*, and *Because he will have mercy*, Rom. 9. 15. Ephes. 1. 4, 6, 9. *All derived from grace, and resolved into grace.* *Note.*

And where lies this strengthning grace?

In the grace that is in Christ Jesus: very significantly, in the Original by the *Article, indigitating Christ* to be the Spring of thy *strengthning grace.*] God will not trust thee with grace in thy own keeping, lest thou prove a Bankrupt, as *Adam* did; and thou wouldst soon grow intolerable proud, if thou wast able to act by thy own strength independently upon God (*very hard to keep down that weed even now in thy most depending condition*) therefore thy strength shall lie in Christs hands, and thou be at his *disposal for the communication of it*; so that thou shalt always have occasion to say, *Lord, I cannot mortifie pride by the strength of my own humility, that often fails me: Lord, I cannot confute my unbelief by the strongest arguments my Faith can produce; I shall never be able to trample upon Satan, or keep up under his Temptations from sinking, without the strength and sufficiency of that grace which is in my Head Christ Iesus: Lord, make me strong by that Almighty grace which is in him.* *Note.*

That there is such a Spring of quickning grace in our Rock Christ Jesus, is evident; *Isa.* 9. 6. *The Government is upon his shoulders*, for the perfection of his Church, and many other good purposes, which require *strength*, which is hinted in the expression, *On his shoulders.* *Non satis habuit humerorū* was said of one who wanted strength proportionable to his work.

Paul had a Commission to *Preach the unsearchable riches of Christ*, Ephes. 3. 8. to display his grace, which is like a *Sea*, you can finde no *bounds*, like a *Spring*, you cannot reach the

bottom: The Sea of Chriſts grace (as *in nature*) *flows from the Spring, and the Spring from the Sea*; ſo there is no reaſon of grace, but grace it ſelf.

This is to be acknowledged by all to be the *deep myſtery of God, and of the Father, and of the Son, in whom are hid all the treaſures of wiſdom and knowledge:* The ſame bleſſed Apoſtle, *Col.*2.2,3. treaſures therefore 1. *Abundance*, 2. of things of *price*, of wiſdom and knowledge, which being *directive* as well as *operative*, impart ſtrength: *Hid*, ſometimes we *hide things* for *ſecrecy*, and ſo the life of a *Saint* may be *hid* from *carnal*, from *godly ſpectators*, yea from *himſelf*, and they droop under *doubts*: So other things we hide for *ſafety*, ſo chiefly (though ſecrecy not excluded) *Col.*3. 2,3. the *life is hid with Chriſt in God*, and here is *ſecurity* of the *Saints*, when *Chriſt who is our life ſhall appear, then ſhall ye alſo appear with him in glory*; *Shall*, let *Beelzebub* and all his Angels do their worſt, *appear with him in glory.*

Upon the ſame account doth this *man of God*, ſo intimately acquainted with *Chriſt Jeſus*, in his Epiſtle to *Philemon*, ver. 6. pray for him, That the communication of his *Faith might become effectual*; there is his *Faith*, *with the ſtrength*, and the *efficacy* of it, by the acknowledgement of *every good thing* which is in you in *Chriſt Jeſus*: theres *grace in Chriſt*, and therefore derivatively in *you*, becauſe originally in *him.*

Some copies read ἐναργὴς, others ἐνεργὴς, both will come to one purpoſe, though the laſt more full and indeed more probable.

I might hence gather ſeveral Obſervations; the firſt whereof might be this:

1. Doct. *The Spring of a Chriſtians ſtrength is in the Rock Jeſus Chriſt.*

Explic. Here you have three particulars, conducing to Explication of this Goſpel-Truth.

1. The nature and proportion of this ſtrengthning grace in Chriſt Jeſus.

2. His title to it, and poſſeſſion of it.

3. The ſweet variety, and various ſweetneſs of this ſtrengthning grace in Chriſt.

Firſt, for the nature and proportion of it, two things will clear it.

1. There is in Jeſus Chriſt the fulneſs of grace.

2. The

2. The *redundancy of this fulness of grace.*

In Christ { Fulness / Redundancy } of grace.

He is a full fountain, and likewise an overflowing fountain: The more you *contemplate Christ in the glorious glass of the Gospel*, the sooner you will discover in him a *Prophetical fulness of strengthning grace*; and that both in regard of the strength of his *Word*, and in regard of the power of his *Spirit*; both which are of great strength.

1. A Prophetical fulnes of grace in Christ.

If you cast your eye upon the second Epistle of *Paul* to *Timothy*, Chap. 3. ver. 15, 17. you shall finde that the *holy Scripture is able to make a man wise unto salvation, through faith which is in Christ Jesus* (there must be still an improvement of that strengthning grace which is in him) and likewise it is *profitable, that the man of God may be perfect, throughly furnished unto all good works*. There is that in the word of Jesus Christ, which is able to *compleat* men as *Saints*, and as *Ministers*, and therefore doubtless full of glorious strength.

1. Strength in his word

1 Ioh. 2. 14.

And so likewise in regard of the Spirit, hear what the Prophet *Micah* saith, Chap. 3. ver. 8. *But truly I am full of power by the Spirit of the Lord, and of judgement, and of might, to declare unto Iacob his transgression, and to Israel his sin.* And when Jesus Christ did appear to *Paul*, *Acts* 26. 13. to make him a Minister and a Witness, both of these things which he *had seen, and in those things in the which he would appear to him*, ver. 16. doubtless there was a powerful presence of the Spirit of Jesus Christ, abundance of strengthning grace to be conveyed by him, otherwise how could he possibly open *their eyes to whom he was sent*, ver. 18. *to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and an inheritance among them which are sanctified by faith that is in me* (still they are led to the Spring of grace in Christ) now all these speak no less then an Almighty power.

2. Strength of his Spirit.

You may perceive a fulness of *strengthning grace* in Christ, as he is the *Churches Priest*; otherwise he could never make full *satisfaction* to his Fathers Justice: He could never so prevailingly *intercede* for the Saints in Heaven, which are the two *Branches* of his *Priestly Office*, when all the sins of his *people met upon him* (so it is in the Original) *Isa.* 53. 6. they would have

2. A priestly fulness of grace in Christ.

1. Christs gracious satisfaction

have ſunk him, had he not had more then the ſtrength of a man: Therefore that he might be a perfect Mediator between God and man, he was God-Man, taking *Humane nature* into the fellowſhip of *the Deity*, and *communicating Divine nature unto thoſe which he did intend to ſave:* Hence *Paul* ſaith, *Rom.*3.24,25. *We are juſtified freely by Gods grace, through the Redemption which is in Chriſt Ieſus, whom God hath ſet forth to be a propitiation through faith in his blood.*

Hence he further ſaith, *Acts* 20. 28. that *God did purchaſe the Church with his own blood*: So that in this part of the *Prieſtly Office* of Jeſus Chriſt there was the power of *God himſelf put forth.*

2. Chriſts gracious interceſſion.

Neither is there leſs ſtrengthning grace manifeſted, when he comes to appear for *his people in heaven, in the preſence of God*, as *Heb.*7.24. *This man, becauſe he continueth ever, hath an unchangeable Prieſthood, which paſſeth not from one to another*; (certainly here was wonderful ſtrength) that *Chriſt being once offered, ſhould bear the ſins of many, and unto them that looked for him, he ſhould appear the ſecond time without ſin unto ſalvation*, as in *Heb.* 9. 28. That his having done away all their ſins, ſhould advance them to Salvation, which ſtill ſhews the *ſtrength of his grace.* Therefore well might *Paul* annex that, *Heb.* 7. 25. *Wherefore he is able to ſave them to the uttermoſt that come unto him, ſeeing he ever liveth to make interceſſion for them:* This is the ground of *Pauls* triumph, not onely for himſelf, but in the name of all the Saints, in that admirable place, *Rom.* 8. from the 34, to the 39. ver. *Who is he that condemneth? It is Chriſt that dyed, yea, rather that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us. Who ſhall ſeparate us from the love of Chriſt? ſhall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword? (As it is written, For thy ſake we are killed all the day long, we are accounted as ſheep for the ſlaughter) Nay, in all theſe things we are more then conquerors through him that loved us: For I am perſwaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God, which is in Chriſt Ieſus our Lord.*

Here

Here is strengthning grace of Almighty and everlasting efficacy.

As Jesus Christ is the *Churches King*, he hath a proportionable inexhaust stock of strengthning grace, without such a power he could never *suppress the numerous and potent adversaries of the Church*, which was the the solemn agreement betwixt him and his Father: *Psal.* 110. 1. *The Lord said unto my Lord,* (God the Father said unto God the Son, *Davids* Lord) *sit thou at my right hand, until I make thine enemies thy footstool*; He will bring them to the lowest and most abject condition, though for the present they look never so high and big upon the poor members of Christ. 3. Christs Kingly fulness of grace. 1. Christs powerful suppressing his enemies

And accordingly he is still acting in heaven, whereas he doth *appear for his people*; so doubtless against *his enemies*, as is most clear in *Heb.* 10. 12,13. *But this man, after he had offered one sacrifice for sins for ever* (so much strength of grace, in that it need be but one) *sate down on the right hand of God, from henceforth expecting till his enemies be made his footstool.*

We may with much encouragement wrestle with God, and wait upon him, both for the discovering and confounding of the *great Impostors, Mahomet and the Pope*, and the removing all the *Crutches of Babylon* in any of the *Kings Dominions*, or elsewhere: for this work is carried on with so much power, that in Gods time all the *Kingdoms of the earth will become the Lords, and his Christs.* To the same purpose you shall finde an *Angel come down from heaven, having great power, and the earth was lightned with his glory, and he cryed mightily with a strong voyce, Babylon is fallen* (all suitable to the powerful design of Christ) *Rev.* 18. 2. *And she shall be utterly burned with fire, in whom was found the blood of Prophets, and of Saints, of all that were slain upon the earth* (some way reducible to her, or her adherents) *for strong is the Lord God who judgeth her*, ver. 8. Chap 18. last verse.

Neither could Jesus Christ be a *Resurrection* to any sinners, nor quicken with Spiritual life whom he would, as *Ioh.* 5. 20. unless that were true *ver.* 26. *As the Father hath life in himself, so hath he given the Son to have life in himself*; *and that to be able to raise his own unto eternal life*, ver. 29. All which argues abundance 2. Christs powerful advancing his people.

abundance of ſtrengthning grace in him: This was the foundation of *Pauls* Prayer for his *Epheſians*, chap. 1. ver. 18. *That the eyes of their underſtanding being inlightened* (here is powerful grace ſtill) *they might know what is the exceeding greatneſs of his power to us-ward, who believe according to the working of his mighty power.*

Here is a great heap of *Emphatical expreſſions*, to ſhew the *accumulative power* of the *grace that is in Jeſus Chriſt*: Were he not ſo ſtrong, that he were *able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us*, Eph. 3. 20. *Paul* would never have uſed ſuch an expreſſion, *That ye may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height*; there muſt (it ſeems) be a power in us to inable us to fathom and comprehend the *vaſt dimenſions* of that ſtrengthning grace that is in our *Head*) here is the *breadth* of this *grace*, covering *all the ſins of every one of his elect*, even from *Adam* to the end of the world: Here is the *length* of this *grace*, it extends from *everlaſting to everlaſting*: Here is the *depth* of it, it lifts up poor creatures from the very *pit of hell*: And the *height* of it, it advances them to ſit by him in his own throne in *Heaven*.

Col. 2. 13. Pſal. 103. Mat. 16 18. Rev. 3. 21.

2. The redundancy of grace that is in Chriſt Jeſus.

After the intrinſecal *fulneſs* of the grace of Chriſt, follows the *Redundancy* thereof: for there is in him not onely *plenitudo vaſis*, but alſo *plenitudo fontis*; there is the *original fulneſs* of a living fountain in him, which he delights to communicate for the ſupplies of his people. This diſcovers it ſelf in four particulars:

1 Redundancy of his grace into all their faculties.

There is a *Redundancy into all the faculties* of our ſouls, he fills the *Minde* with *gracious principles*, the *Conſcience* with a *holy tenderneſs*, the *Will* with flexibleneſs and *compliance with his Will*, and *ſways* the *Affections* to act regularly upon their *objects*. Doubtleſs *Chriſt Jeſus* the ſecond *Adam* will do as much for all thoſe that have *Union with him*, as the firſt *Adam* did againſt thoſe that *were in him*: And therefore whereas by his *fall* there was not onely a total *deprivation* of original righteouſneſs, but a univerſal *depravation* of all the faculties (a general diſharmony being wrought in them) accordingly Jeſus Chriſt, by the infuſion of *gracious habits*, will reduce them to

Rom. 5. 12, 15.

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an *holy complexion and constitution*; as 1 *Thess.*5.23. *The very God of peace sanctifie you wholly, and I pray God your whole Spirit, soul and body, be preserved blameless unto the coming of our Lord Jesus Christ:* You see he takes care for the *restitution of the whole man.* Let the *Arminians* as *falsly* as *confidently* suggest, that for our Conversion there needs onely a *wakening of the Understanding*, and a *rectifying of the Affections*, the Will (according to them) being left as *Illibato virgo*, for freedom to good being never *ravished by Adams fall:* Jesus Christ teacheth *other Doctrine*, who knowing the corruption of the Will, tells you what the tenour of *The Covenant of Grace* is, Ezek. 36. 26, 27. *The Lord saith, He will take away the stony heart of Flesh, and put a new Spirit within them, and cause them to walk in his statutes:* There is the redundancy of Christs fulness for the supplying of the Will, as well as other faculties with holy dispositions.

2. Redundancy of the grace in Christ into all the graces of the Saints.

Christs fulness is redundant into *all the graces of the Saints, increasing* them where they are *little, strengthning* them where they are *feeble and languishing*, acting and *animating* them where they are *dull and dead.* Hence it is that some of the Servants of Christ, who though they have but a little *stock of grace*, yet keeping in with him, and holding communion with him, do thrive much more in the Spiritual trading, both for the *magnifying of Christ*, and for the good of *their own souls*, then divers others who make a greater shew, and it may be have a *larger portion of habitual grace.* Hence it is that *Paul* hath recourse to this *fountain by prayer*, Phil. 1. 9. *And this I pray, that your love may abound yet more and more in knowledge and in all sense; that you may approve things that are excellent, that ye may be sincere, and without offence till the day of Christ, being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.* Unto this purpose the *Spouse* invites her beloved to send forth his influence, *Cant.* 4. 16. *Awake, O North wind, and come thou South; blow upon my Garden, that the spices thereof may flow out:* It is the *presence* of Jesus Christ who makes the *spices*; that is, the *graces of his Spirit* which grow in the Garden of his *Church*, to cast *a sweet perfume*: whereas he being *absent*, the

Saints will ſeem to *wither*, at leaſt *comparatively*, even as the *Trees*, they will have an *Autumn*, yea a *Winter*, not onely ſend forth no pleaſant fruit, but even the *leaves* fall off, and the *ſap* retire into the *root*; there will be a winter of their graces, till the *Sun of Righteouſneſs return with healing and quickening in his wings*; that is, by the gracious beams of his Word and Spirit: Then and never till then, ſhall they *go forth and grow up as Calves of the ſtall*, Mal. 4. 2. be fat and flouriſhing.

3. Redundancy of the grace that is in Chriſt Jeſus into all their duties

Chriſts fulneſs is redundant into all *their Duties*, wherein they exerciſe thoſe ſeveral *Graces*, that they may with *Spiritual vigor*, and *powerful activity*, perform thoſe ſervices to which the Lord calls them, as *Paul* ſaith, *With my minde I my ſelf ſerve the Law of God*, Rom. 7. *ult.* and *Rom.* 8. 26. *Likewiſe the Spirit helpeth our infirmities; for we know not how to pray as we ought.*

O what *heartleſs and ſapleſs Performances* do we multiply when Jeſus Chriſt *withdraws*; then, and then onely we pray with life, when the Spirit of *Jeſus Chriſt doth help our infirmities*: A word in the *Original* is very *Emphatical*, when the *Spirit takes us into his arms, and carries us on powerfully againſt thoſe infirmities that would clog, and cloud, and depreſs our Spirits in duty*: then they do duties not onely *materially good*, but *formally well* in a *Spiritual maner*, from *Evangelical principles*, upon *Evangelical motives*, and for *Evangelical ends*, when there is a redundancy of the grace of Chriſt into them, *upon whom all our fruit is found*, Hoſ. 14. 8.

4. Redundancy of the grace in Chriſt Jeſus into the various eſtates of his Saints.

There is a redundancy of the fulneſs of Chriſt *into all their various eſtates*; As when they are called to *ſuffer*, that they may do it with *cheerfulneſs*, not ſinking under carnal *diſcouragements*, but rather chide their ſouls out of it; as the Pſalmiſt on the 42. *Pſal. ver. ult. Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? Hope thou in God, for I ſhall yet praiſe him, Who is the health of my countenance, and my God*: When they are advanced to a *proſperous condition*, that they may have a *victorious Faith, triumphing over*, not onely the *frowns*, but the *favors of the World*, 1 Joh. 5. 4. For want of this, *Salomon* and *Hezekiah* did ſo miſerably

ſerably loſe themſelves in a *Spring-tide of proſperity*: It was *Pauls* great advantage, that he had learned how to walk *unchangeably* with God in great *changes*, *Phil.* 4. 11, 12, 13. *Not that I ſpeak in reſpect of want: for I have learned, in whatſoever ſtate I am, therewith to be content. I know both how to be abaſed, and how to abound: Every where and in all things, I am inſtructed both to be full, and to be hungry, both to abound, and ſuffer need. I can do all things through Chriſt that ſtrengthneth me*, Phil. 4. 13. the ſame Original word with that in the Text.

We are apt to *overgrieve* or *undergrieve* at croſſes; therefore *Solomon* gives that wiſe counſel, *Prov.* 3. 11. *My ſon, deſpiſe not the chaſtening of the Lord*, it ſhould not be ſlighted, *neither be weary of his correction*; we ſhould not *faint* under it: And his father *David* before him ſpake as ſeaſonably, *If riches increaſe, ſet not your hearts upon them*: There is a danger as our Eſtates are *greatned*, ſo our Affections ſhould ſwell to an inordinate cleaving to them. None of theſe evils can be prevented, but by the ſtrengthning grace of Jeſus Chriſt. Pſa. 62. 10.

In the next place I ſhall endeavor to diſcover, as God inables, *Chriſts Title to, and poſſeſſion of this ſtrengthning grace*, which he hath by a threefold Claim: 1. part. Chriſts title unto, & poſſeſſion of this ſtrengthening grace, which is threefold: 1. By the grace of Vnion.

He hath a *grace of Vnion*, ſo learned Divines call it, by vertue of the *Hypoſtatical Vnion*, our nature being ſo highly advanced into ſuch a near fellowſhip with the *Divine Nature*; all his Saints (though never ſo unworthy) are brought into a *capacity of receiving ſtrengthning grace from him*, as *Joh.* 1. 14. *And the word was made fleſh, and dwelt among us, and we beheld his glory, the glory as of the onely begotten of the Father, full of grace and truth*: where you ſee clearly, when the *Word was made fleſh*, there follows in him a *fulneſs of grace and truth*. And as expreſs to this purpoſe is that of *Paul*, *Col.* 2. 9, 10. *For in him dwelleth all the fulneſs of the Godhead bodily*.

Firſt, There is *fulneſs in him*, that he might be able to empty and communicate himſelf, according to the various neceſſities of his Saints.

Secondly, There is *fulneſs of the Godhead in him*, not onely

of ſome God-like *diſpoſitions*, and of the *Image of God*, which may be in Saints.

Thirdly, *All the fulneſs of the Godhead*, the whole *Divine Nature*.

Fourthly, All this fulneſs of the *Godhead dwells in Chriſt*, he is there not as a *Gueſt*, not as a *Friend*, but as an *Inhabitant*, to fix his *conſtant abode* there.

Fifthly, And all this *bodily*, *perſonally*, (moſt myſteriouſly) and not tranſciently, *vernually*, *and by participation* onely, as in a good degree it may be in the Saints. And for this happy purpoſe hath Jeſus Chriſt ſuch a Spring of good in himſelf, who is the *Head of all Principalities and Powers* in that ninth *verſe*, which is added becauſe they ſhould ſee they need not go to the *Angels* as their head, *verſe* 18.

2. By the grace of Vnction. He hath this fountain of ſtrengthning Grace in himſelf, by the *Grace of Vnction*, the *unction of the holy Spirit*, which God giveth to him, not *by meaſure*, Joh. 3. 34. not *by drops, and meaſure of the gift of Chriſt, as to us*, Eph. 4. 7. *The Father loveth the Son, and hath given all things into his hand*, ver. 35. of *Joh.* 3. And amongſt other good things, the *Holy Spirit*, the great *New Teſtament Promiſe* was the Promiſe of the Spirit, *as the Meſſiah was the grand Promiſe in the Old Teſtament*: And this he *pours*, not *drops* out, and that much more generally *then before*; as *Acts* 2.17. *And it ſhall come to paſs in the laſt days (ſaith God) I will pour out my Spirit upon all fleſh*: And by vertue of this Vnction of the Spirit, you may ſee what glorious things Jeſus Chriſt communicated unto poor ſinners, if you pleaſe to compare *Iſa.* 61. 1. with *Luke* 4.18.

Note.

3. By the grace of Office. He hath it in him by the *Grace of Office*, you will allow the expreſſion, being deſigned by the Father as a *publike perſon*, for the advantage of all thoſe whoſe Names are *written in the Book of life*, and for thoſe whom the Father had given *to the Son*.

He was appointed by *Commiſſion under the Broad Seal of Heaven*, to be *The grand Lord Treaſurer for his Church*, the common Storehouſe of their ſtrengthning proviſion.

This he doth *ſignanter* declare, and that moſt fully, *Joh.* 6. 27. when he bids them, *Labor not for the meat that periſheth, but*

but for that which endureth to everlasting life.

Here is the ground which the *Son of man shall give unto you*, never doubt it, for *him hath God the Father sealed.*

This is the Doctrine that *John* the *Baptist* published concerning Christ, *Joh.*1.16. *And of his fulness have all we received, and grace for grace.* It seems there is an overflowing fountain of grace in him, which was fully opened when he came into the world, *Joh.* 7.38,39. else how could all Believers, with *John*, receive of his fulness, had there not been a full fountain, it would not have been drawn dry, though communicated to so many, *and grace for grace*:

1. Whether it be by way of *accumulation* (as some interpret it: or χάριν ἀντὶ χάριτος. Camer.

2. Whether by way of *additional supplement*, we receiving the *grace of the New Testament*, instead of the *grace of the Old Testament*: or

3. Whether by way of *correspondency*, there being such *proportionable impressions of that grace* that is in Christ, so far as we are *capable* (for there was that in Christ as *Mediator*, wherein we cannot resemble him) made *upon us*, that as the print upon the wax answers to the Seal, as the characters upon the Son answer to the Father; so there are such *visible stamps* of the grace of Christ upon the Saints, that in the language of *Peter* they are expresly said to be *partakers of the Divine Nature*, having such Divine dispositions so incorporated, so *naturalized* into them, that what good they do, springs not from *external motives* onely, as in *Hypocrites*, but from an *inward principle* of new Nature: And therefore acting from this new Divine Nature, they do good with more *constancy and delight* then others: And upon the same account doth *John* tell you, 1 *Joh.* 17.*v. The Law was given by Moses, but Grace and Truth came by Jesus Christ*: In *Moses* Law there were *shadowing Types*, in the *Gospel of Christ there is the substantial Truth of them*; there were *Predictions and Propheſies*, here fulfilling grace. 2 Pet. 1. 4. *Note.*

Hence Christ saith in the 10. Chapter of the Evangelist *John*, ver. 10. *I am come, that they might have life, and that they might have it more abundantly*, that he might be *a perfect Savior, to answer*

anſwer the greateſt exigencies of all his poor ſheep, *maintaining their lives* in deſpight of all their Wolviſh enemies.

3 part. The various ſweetnes & ſweet variety of the ſtrengthning grace in Chriſt Jeſus.

The third particular follows; to wit, *The various ſweetneſs, and ſweet variety of that ſtrengthning grace that is in Chriſt:* This may be made appear, to the great comfort, and ſtrong encouragement of the Saints; and that in a *fivefold Stream,* flowing from this living Spring of grace in Chriſt.

Firſt, Here is ſtrength from *the electing grace of God in Chriſt,* where there is a great deal of ſtrength, and indeed the *fundamental Stone,* which is the *ſtrength and ſupport of the houſe:* The foundation of all the Spiritual and Eternal building lies there, *Epheſ.*1. 45. *He hath choſen us in him before the foundation of the World, that we ſhould be holy, and without blame before him in love, having predeſtinated us unto the adoption of children by Jeſus Chriſt to himſelf, according to the good pleaſure of his will:* Grace and his good pleaſure is the Spring of all.

Secondly, Here is ſtrength from *the tranſacting grace of Chriſt;* when there was an agreement *betwixt God the Father and God the Son,* God had given ſo many to him, *he would undertake for thoſe many,* God did accept his *undertaking,* then Chriſt went on, there was a great deal of ſtrength in this *tranſaction;* as 2 *Tim.*1.9. *According to his purpoſe and grace which was given us in Chriſt Jeſus before the world began:* how poſſibly given us before the world began? why? it was given us in Chriſt Jeſus in his negotiating with God for us.

Thirdly, Here is a great deal of ſtrength alſo in *the converting grace of Chriſt;* He hath ſaved us, and *called us with an holy calling, not according to our works, but according to his own purpoſe and grace,* What purpoſe and grace? *That which was in Chriſt Jeſus,* 2 Tim.1.9. He did graciouſly purpoſe it, therefore it ſhould be infallibly effected. *Note.* A place that in the Synod of *Paleſtina* 1200 years ago, and above, the learned Divines made excellent uſe of, to *cut aſunder the ſinews of Pelagianiſm,* as indeed it doth, and ſo ſtill of *Arminianiſm,* which is but that weed revived, as learned Dr. *Featly* makes it moſt clearly appear in his *Pelagius Redivivus.*

Fourthly, There is a great deal of ſtrength likewiſe in *the aſſiſting*

assisting grace of Christ, when there shall be new supplies communicated from his Spirit, to enable us to perform every duty, and to order our sharpest sufferings to the best good of our souls; as *Paul* assures himself, *Phil.*1.19. *For I know that this shall turn to my salvation, through your prayer, and the supply of the Spirit of Jesus Christ.*

Fifthly and lastly, There is a rich *proportion of strength in Christ, for our crowning and persevering in him*; even so much that the very *Devil* himself shall not be able to *rend us off,* we standing by a *Covenant of Grace,* being kept by the *power of God* (not onely through our Faith) *to salvation:* The father will hold the *childe,* though the poor childe *through weakness* let go his hold.

Now follows the Spiritual improvement of all this in a seasonable and short Application. *Applic.*

A serious and seasonable invitation, to all such *who are yet strangers unto Jesus Christ, that they would seek acquaintance with him, and interest in him.* A serious invitation for al strangers to seek acquaintance with, and interest in Iesus Christ.

It is most wholesom counsel, *Job* 22.21. *Acquaint now thy self with him, and be at peace, thereby good shall come unto thee.* This will be the *worlds condemnation with a witness, yea with a vengeance,* That *light came into the world, and men loved darkness better then light, because their deeds were evil.* Ioh.3.19.

O most unhappy mistake, when *Sin the worst of evils* hinders them from *Jesus Christ the best of good*: This, this if there were no more, will fully *justifie him in their eternal condemnation,* being that he so seriously *sought unto them,* to wit, in the way of *his outward Ministery,* Mat.23.37. *O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!* by those Prophets which thou didst kill.

Themistocles (as Story reports) in his lower condition, was much in love with a yong Gentleman, which scorned him; when he grew to his greatness, which was soon after, he sought to him, but *Themistocles* said, *We are both both grown wise, but too late.* If when *Jesus Christ in the course of his Ministery,* in an humble maner stands and *knocks at the door of thy heart,* speaking this melting language unto thee, as he did to those great sinners the *Laodiceans,* Rev.3.20. *If any will hear my voyce, and open the door, I will come in to him, and will sup with him, and he with me:* If you shall then deny him entertain- *Vid L. Verulans Apothegmes,* 26.

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ment when he thus condeſcends *to ſeek to you*, that you might ſeek to him, for your own *Spiritual and eternal* welfare; wonder not, if afterwards you ſee you are *wiſe too late*, when the Maſter of the *houſe ſhall have ſhut the door, and ye begin to ſtand without knocking, and crying, Lord, Lord, open to us*, and he ſhall repulſe you with this doleful anſwer, *I know you not whence you are*; it may be ye will complement with him, beginning to ſay, *We have eaten and drunk in thy preſence, and thou haſt taught in our ſtreets*: but he will reſolutely perſiſt to proceed againſt them, who have ſo wilfully rejected him, and ſay, to their *eternal confuſion, I tell you, I know not whence ye are, depart from me all ye workers of iniquity*. O all ye who have taſted the ſweetneſs of this grace which flows from the Rock Chriſt Jeſus, do what you can to *reſcue* poor *deluded, ſeduced ſouls* from under their prejudices, and any other temptations, which alienate them from *him who is their only happines*. O that you would tread in their ſteps, *Joh.* 1 40,41. when *Andrew had found Chriſt*, preſently he findes his brother *Simon, and ſaith unto him, We have found the Meſſias, which is, being interpreted, the Chriſt; and he brought him to Jeſus*: at leaſt endeavor to bring them to Jeſus in Goſpel means; and *v.* 44,45. *Philip having found Chriſt, findeth Nathanael, and ſaith unto him, We have found him of whom Moſes in the Law, and the Prophets did write, Jeſus of Nazareth.* Obſerve, they ſpeak great and good things of Chriſt, that they may perſwade them to ſeek him; a good copy for you, how to deal with your carnal friends: Thus the *Samaritan* woman, *Joh.* 4. though in her parley with Chriſt ſhe had been very carnal, *ver.* 9,11. yet being convinced, and perceiving that he was *a Prophet*, ver. 19. upon this ſhe *bears her water-pot*, and goes into *the City to the men*, ver. 28. *ſaying, Come and ſee a man which hath told me all things that ever I did: Is not this the Chriſt?* ver. 29. Her invitation was ſo effectual, that the men went out of the City, and came to ſee him, *v.* 30. many of the City believed on him for the ſaying of the woman, ſhe won them to a *credulity*; ſo may you, if you endeavor to gain a good opinion of him in their mindes: *But many more believed becauſe of his own word*, ver. 41. How would this woman rejoyce in their acceptance of her invitation? How will they *eternally bleſs God* for it? Why will not you endeavor, that you and your carnal friends ſhould have the ſame occaſion of everlaſting triumphing mutually in one another in heaven?

Note.

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BEhold, *what convincing reaſon all you Saints here have to put an high value upon Jeſus Chriſt:* He is called by the *Prophet, The Rock of Ages,* Iſa. 26. 3. And therefore upon the ſtrongeſt grounds called by the *Pſalmiſt,* Pſal. 73. 26. *The Rock of his Heart,* and his *Portion for ever*; and that after he had been *in the Sanctuary of God beholding his glory,* ver. 17. coming from the North (ſo *Chaldea* lay in regard of *Judea*) Hereupon to the ſame purpoſe, when *Habakuk* ſaw *a bitter and haſty Nation,* as he calls the *Chaldeans, Hab.* 1. 6. threatning, and indeed beginning to ruine *Judah* (its probable the Captivity was then begun) *appeals to God,* in this language, *ver.* 12. *Art not thou from everlaſting, O Lord my God, O Rock God.* This is the Prophet *Micahs* Dialect (its ſweet to obſerve the harmonious breathings of the Spirit in ſeveral Prophets) chap. 5. 2. who ſpeaking of *Chriſt as the Ruler in Iſrael* (there's his ſtrength) addes, *Whoſe goings forth have been from of old, from the days of Eternity.* 1 *Uſe.*

Where is your *Faith* in this *Eternal Rock,* that ſhould be emboldened to frequent *actings* upon for all new ſupplies; as in *Romans* 1. 17. *Paul* tells us, *The righteouſneſs of God is revealed from faith to faith*; that is, righteouſneſs enough for one act of faith after another: So in Chriſt, *grace upon grace'* though the *actings of faith be never ſo often repeated,* which indeed is very pleaſing to him. O remember, I beſeech you, where your ſtrength lieth; and know, that unleſs you do learn this *Art of Memory,* it may coſt you very dear, many a *ſmarting whipping*: The want of this provokes God to be ſometimes ſevere with his beloved children.

Here is a double method of his proceedings:

1. *He whips them unto Chriſt, and to the dependance upon his grace, by Spiritual deſertions:* A moſt ſharp remedy, the ſting of other afflictions. His gracious *preſence* doth *ſweeten every thing, his abſence will embitter any thing. David* found this by woful experience, which made him groan ſo ſadly, *Pſal.* 51. 8. *Make me to hear joy and gladneſs, that the bones which thou haſt broken may rejoyce: When he had broke his conſcience by ſinning, God would break his bones for ſin*; And again *ver.* 12. *Reſtore* *Note.*

to me the joy of thy ſalvation; and *ver.* 10. *Create in me a clean heart, and renew a right Spirit within me.* Its true, the Lord had ſo far deſerted him, in regard of ſenſible comforts, that he may deſire their reſtoring; and, which may be obſerved by the way, let the proud *Arminian* ſay what he can, *David* was not become *filius iræ*, but onely *filius ſub ira*, ſtill a beloved ſon, he begs indeed the *cleanſing* of his heart, but onely the *renewing* of a *right ſpirit* within him.

See in *Arminius* his Works, a notable Diſcourſe about Gods Providence in mens ſins. *Deus non permittit peccatum tanquam otioſus ſpectator, ſed efficaci quadam permiſſione, quamvis nullo modo ſit Author peccati.*

2. *The Lord whips his children to an improvement of the grace of Chriſt, by ſuffering them in his holy and wiſe providence, to fall into ſome great, and it may be ſome ſcandalous ſin, which ſhall draw on a ſharp affliction.* This is to a Saint a moſt ſharp cure; yet God makes it often effectual to that happy end: for, though we be *the onely proper authors of ſin*, yet Gods permiſſion is not *otioſa*, but *efficax permiſſio*; He knows how to govern its *ſubſerviency to the Covenant of Grace*, and to bring good out of evil, otherwiſe he would neither ſuffer evil of ſin or puniſhment to be; *David* too clear an inſtance of this Rule: Hereby the Lord whipped him out of himſelf, to ſeek mercy from his Savior, *Pſal.* 51. 1. *Have mercy upon me, O God, according to thy loving kindeneſs, according to the multitude of thy tender mercies, blot out my tranſgreſſions.*

FINIS.